



HERITAGE

THE MAGNIFICAT-
Dr. Martin Luther

NO-PRIEST-
LAND, U.S.A.

THE GREEN CROSS

DECEMBER 1960

THE INDEPENDENT MAN



atop the state capitol typifies Rhode Island's historic quest for religious and political freedom.

June 26, 1636 — Providence founded by Roger Williams

Spring, 1638 — The First Baptist Church of America was established in Providence

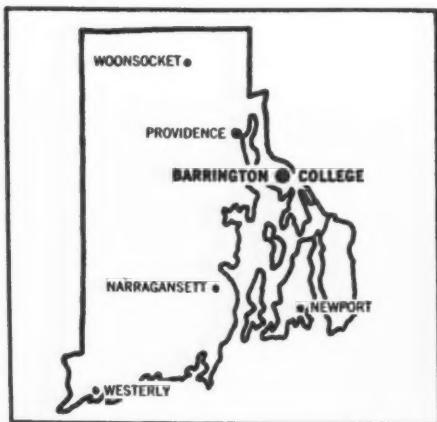
May 4, 1776 — Rhode Island was first to renounce allegiance to Great Britain

Likewise, Barrington College typifies the struggle which evangelical Christianity is waging to maintain its witness in historic New England.

May 5, 1900 — School founded in Spencer, Mass.

September, 1929 — Moved to Providence, R. I.

October 25, 1950 — Barrington Campus, "the miracle dollar campus," was acquired when the college bid just one "single dollar" MORE than did the Order of the Brothers of the Sacred Heart of New England.



The Decade of the 50's

A period of expansion for Barrington. Hundreds of students have been trained in the liberal arts and church vocations, many of whom God has thrust into the "fields . . . white already unto harvest."

The Decade of the 60's

Under God, this will be a "Decade of Development." Last spring a \$1,680,000 financial campaign was launched. Friends responded so that three existing buildings could be renovated and a new dormitory started. This building is nearing completion but \$200,000 is yet needed to complete this first phase of expansion.

The 110 acre Barrington Campus, including these beautiful buildings, 3 other major buildings and a new dormitory (under construction), provide an ideal setting for a Christian College education.

Your prayers and support are needed by this "SAFE-GUARD OF FREEDOM" in the heart of New England.

Write: **BARRINGTON COLLEGE**
BARRINGTON, RHODE ISLAND



Christian HERITAGE

December 1960

STUART P. GARVER, Editor

Volume 21

Number 10



God Bless You
This Christmas Season
and
Effect in you all His
goodness desires,
and your faith makes
possible.



Thus if thou hast known Him,
Not ashamed to own Him,
Nor dost love Him coldly,
But wilt trust Him boldly,
He will now receive thee,
Heal thee, and forgive thee.

John 3:15-16

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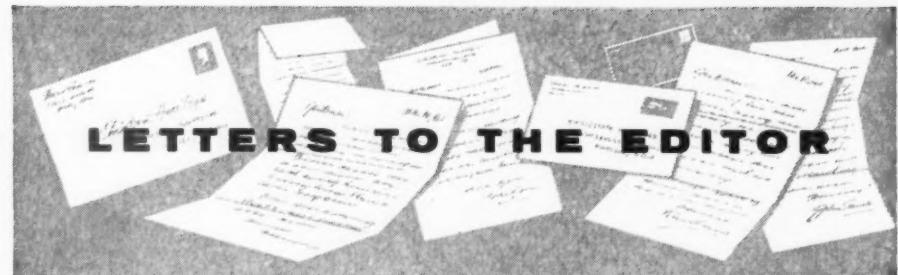
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The Measure of Devotion

Received your card. At that time I had no money, but since then I have received a small check from a nephew in Mexico as a birthday present. Now my birthday will not be until September 5, and whether I will get more on that day I do not know.

I live in my home and have my room and board from my son, but he has a wife and four children to support, so only as I get money on my birthday and at Christmas time do I have money for gifts to God's work. I am not able to get around very well on account of a bad hip and knee caused by a fall, and I will be 84 years old on September 5. Will not be able to send more than \$1. Please let me hear from you if I can help to that extent.

Prayerfully yours,
Mrs. P. L.

**Preservation of
Our Christian Heritage**

Let me, a faithful Lutheran, congratulate you and Christ's Mission for standing up and helping to preserve our Christian and American Heritage. May the Lord bless you richly.

This summer a friend and I were in Europe for one month. We enjoyed it very much. On July 17, I heard evangelists preach in a park in Salzburg, Austria, which is close to the border of Germany. I was happy to hear such strong witnesses for Jesus in Catholic Austria. Also, in Germany we saw the Luther monument in Worms and the Melanchthon Museum in his home town of Bretten.

W. M., Missouri

Eyes Opened

We read and reread all CHRISTIAN HERITAGE magazines, and I feel sure that this magazine was responsible for opening the eyes of my young son who fell in love with a Roman Catholic girl. He is still in love with

her but refuses to marry on the terms set up by the Catholic Church, and so I feel we cannot miss one issue.

Mrs. G. O. T., Louisiana

**Correspondence Course
Helpful**

Your kind letter addressed to the Study Group we have had in our church was read to the group and the entire congregation last Sunday morning. We had a special service of recognition for those who have completed the course, "Roman Catholic Doctrines That Protestants Should Know." At that time, we recognized the effort that they had put forth and publicly presented the diplomas which you had issued. At the same time we read your letter of congratulations. While the course that we recently finished was quite difficult, because of our ignorance of Romanism, yet it was most instructive, and all of us feel that it was definitely worthwhile. May our Lord continue to bless your efforts to help believers everywhere understand the issues involved.

E. C. S., Kansas

A Cancerous Growth

I am very interested in your work and have been looking for an organization such as yours. I have recently subscribed to your CHRISTIAN HERITAGE magazine. I am a 15-year-old high school student and after I read my CHRISTIAN HERITAGE copy, I usually pass it on to one of my fellow students. But this is not enough. It seems everyone is thinking with a "Catholic" mind. The Catholics have infiltrated into our public high school. Our World History teacher is a Catholic, therefore history is taught with a Catholic slant. The head of the English department is Catholic and has a large picture of Mary in the classroom, and songs such as "The Rosary" are sung in music class.

This is a public school. Yet there

is also a Catholic High School with an enrollment of over 300. Most of the city officials including the acting city manager are Catholic. No one seems to think much about it, and if you do, you are "bigoted" or "prejudiced."

M. S., Ohio

Better Christian and American

I would like to tell you of the many blessings I have received in reading your magazine; also, I feel I am steadily becoming well informed on matters concerning the welfare of my faith, country, and desire to be a better Christian and American. I for one, am proud of having your magazine delivered to my door each month and pray that the Lord will continue to bless all of you and your work.

P. G., New Jersey

The following quotes are from **God Our Contemporary** by J. B. Phillips, The Macmillan Co., 1960.

"A man can only exhibit objectively a change in his own disposition, a faith which directs his life and a belief in its significance, *in the actual business of living*. And this is precisely where I join issue with the humanist. If I had not seen objective results springing from faith in spiritual realities, I should no more believe in God than the most thoroughgoing atheist."

p. 23

"And a system which denies the existence of God, the possibility of touching extrahuman spiritual resources, and any dimension of human living except that which is lived upon this planet, seems to me to be a pathetically inadequate philosophy for the complex spirit of man."

p. 24

(The truly great scientist) "He knows how little he knows, and that is for all of us the beginning of wisdom."

p. 25

"Dr. Magnus Pyke states in one place that he once proposed to give a broadcast talk on 'The Failures of Science.' *He was not allowed to do so*—apparently because to debunk what is held by many to be infallible would be the ultimate heresy!"

p. 26

Can You Let Them Die?

Homeless, Helpless Babes Need Shelter and Care



Sponsor a Korean Orphan, Remembering that When Jesus Was Born There Was No Room in the Inn.

Here Mrs. Swanson holds an abandoned, starved baby. There are many such in Korea. More Homes and sponsors are sorely needed.

Since they were so crowded, Mr. Swanson had to tell the Supt. of Eternal Life Orphanage NOT TO TAKE IN ANOTHER CHILD. The Supt. now writes, "Since you told us to stop receiving more babies, we are almost fighting to refuse them."

Your Help Their Only Hope

LOVE AND COMPASSION
compel us to care for all we can
so that they may grow up to
healthy maturity and be taught to
serve their Lord and Saviour.
But many new sponsors are needed,
as well as funds to provide
more rooms. What would Jesus do?



◀ This beautiful baby is Choo, Un Sim in our Love Valley Orphanage. She, too, was abandoned and starved. With loving care she now has become strong, healthy and radiant. Will you sponsor this precious child or another orphan like her?



Among the children shown in the cribs above is Choo, Un Sim.

There are many others with her in our LOVE VALLEY ORPHANAGE. You may sponsor, if she is spoken for, another child very much in need. Each child is waiting to have a beloved foster "Daddy and Mommie"! For only \$8 a month—just 26 pennies a day—you or your Sunday School, Bible Class, Junior Church, Ladies Group, etc., will help bring Christ to your chosen boy or girl, and train him to be a Christian leader in Korea. This \$8 provides all the needs of the child including school tuition which is not free in Korea. (You may ask a friend to be a co-sponsor with you—only \$4 each per month).

The ESEA is caring for over 6000 orphans, children of lepers and war widows. Over 6 million meals are served each year. Many more children are in desperate need, homeless, ragged and hungry. Help us expand our 70 Homes. Each one is a real Christian institution. All Staff and Board members are earnest Bible-believing Christians. Korea's severe winter now is on. Will you help so that we may take many more children off the streets and into our Homes? God will bless you if you will. Write or phone NOW!

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.
4848 North Leonard Drive • Dept. HE-12 • Chicago 31, Illinois

CLIP AND MAIL TODAY

YES I want to sponsor Choo, Un Sim for one year. If this child has already been "adopted" I agree to support another whom you will select. With God's help I will send \$8 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for first month, full year.

SEND FULL PARTICULARS.

I cannot "adopt" a child but want to help by giving \$
 Please send me further information.

NAME.....

ADDRESS.....

CITY.....

ZONE..... STATE.....

Gifts of any amount are welcome. All gifts and sponsorships are income tax deductible.

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EDITORIAL

STUART P. GARVER



GOD — Let me be Aware!

Four London journalists who had been invited to participate in a TV discussion on Christianity were asked whether any one of them had given five consecutive minutes, yes, minutes, to an adult consideration of what Christianity had to say. Every one of them admitted he had not, even though all four were men of extraordinary ability and unusual intelligence. They are typical of a vast majority who allow themselves to become so engrossed in their own affairs that they lack the initiative and begrudge even the minutes it takes to make a mature investigation of the claims of Jesus Christ. It is as true of them as it was of those to whom Jesus said: "*The kingdom of God is swept over you unawares!*" (Matt. 12:28)

The tragedy of lives sucked into the whirlpool of their own importance is that they have become dull of hearing. All sounds outside of their own are lost in the din of competing voices. Modern man cannot bear

the stillness of the altar where Zacharias prayed, neither is he at home long enough to receive even the angel Gabriel. Choirs of angels rolling back the clouds to sing their anthems nor brilliant star streaking across the sky can make him look up to see and hear something besides himself. Consequently, it may also be said of many in our twentieth century: "the kingdom of God is swept over *you* unawares."

Yet there were those in Galilee whose minds were opened toward heaven and with these angels readily shared the secrets of the Divine purpose cradled in Bethlehem. But each of these intimates of God possessed a quality of life which commended them to the confidence of their Lord. Wise men *sought* the young child of Whom the stars and Scriptures testified; shepherds left their flocks to *verify* the angelic message of His birth; Simeon *bore witness* to His exalted mission when as yet He was but a babe in his trembling arms. Such men by their seeking, verifying, and witnessing show plainly how keenly aware they were of the tremendous significance of the coming of Christ.

And what can one say of the sterling qualities of Zacharias and Elizabeth or of Mary and Joseph? Angels testified, "Zacharias, your prayers are heard;" Elizabeth said of Mary, "Blessed is she who believed what was told her;" and in three short verses Scripture relates how the thin thread of Joseph's obedience was woven into the fabric of our salvation: "Fear not, take Mary;" "Flee into Egypt!;" and finally, "Return to thy country." These, too, by their steadfast prayers, their trustful receptiveness of God's Word, and consistent acts of obedience demonstrate clearly their keen perception of what great things God was doing in their generation. The kingdom of God was *not* sweeping over *them* unawares.

Thirty years melt into eternity before men again become aware of His presence among them. Then multitudes gather to hear Him preach and the sick crowd in upon Him to be healed. Once more, harassed innkeepers have no room left for the people traveling from afar to seek the Man of Galilee. Again, a fearfully guilty Herod is confronted by Him and trembles at the punishment he deserves for the murder of John the Baptist. But none are so pitiful in their blindness nor more tragic in their weakness than those who cannot fit Jesus into their "way of thinking" or into their

peculiar "way of life." The Pharisees insist, "We have a law which says he must die!" Pilate indignantly asks, "Know ye not I have power to save your life or destroy it?" The "orthodox" priest and the power-conscious governor are victims of their own laws and authority. If Jesus refuses to submit to their legal interpretations of life, if He does not come under their jurisdiction, then they must push Him beyond the boundaries of the law and deny Him all civil protection against the most flagrant injustices. Neither church nor state can find a place for Him in their closed system of law and order. The Lord of Glory must die! The kingdom of God will sweep over them unawares.

Much the same conditions prevail in 1960. Caesar Augustus is much more in the affairs of men now than he was in the first century. Our census takers talk about population explosions and everywhere men feel the burden of higher and higher taxes. Theologians, too, still wrangle over "interpretations" and canon laws. The old tensions between church and state remain very much in the news, as do shameful conflicts between states and churches. There is, however, one great difference: open hostility to Jesus is not nearly so much in evidence today as then. He is given at least a token reverence and many regard Him with honest respect. It is when one asks if our generation is any more conscious that the kingdom of God has also swept over this chaotic world that we feel any uneasiness. Those four London journalists doubtlessly sang the well known Christmas carols, but as mature men they counted the theme of these carols unworthy of their best thinking or finest writing.

Their best and their finest—yes, that is it. Faith in Christ means two things; first, a righteousness is imparted to us, and secondly, a righteousness is operative in us. Something given, something moving us from within. We have been forgiven, cleansed, *declared* righteous, not because of our own achievements but through faith in Christ, Who died for our sins and rose again for our justification. This is the something given to us. But now, from within us, arises a new power, a new strength working in us both to will and to do the things that please God. The old agonizing struggle to achieve some degree of righteousness is over—the righteousness of God is upon all who believe. Our finest hour comes when we can truthfully confess: "the love of Christ *constrains* me—I live no longer for myself, but for Him Who loved me and gave Himself for me." No longer are we the plaything of our own passions, hopelessly involved in this dying world. The power of Christ worketh in us mightily, and we begin to pray with the poet:

God—let me be aware.
Stab my soul fiercely with other's pain,
Let me walk seeing horror and stain,
Let my hands, groping, find other hands,
Give me the heart that divines, understands.
Give me the courage, wounded, to fight,
Flood me with Thy love, drench me in Thy light.
Please—keep me eager just to do my share.
God—let me be aware.

Miriam Teichner

Christ's Mission — Its Role In Protestantism

by A Trustee of Christ's Mission

Christ's Mission is an unique organization. From its founding in 1883 it has sought to be an arm of the church dedicated to a special ministry to Roman Catholics. Its leader-

ship has always included converts from the Roman Catholic priesthood. Their contributions have given us a rare insight into the ecclesiastical system of the church. The Mission's program has consisted of evangelism, publishing, preaching, and a Protestant orientation program designed exclusively for former Roman Catholics.

The history of Christ's Mission has been unusual. We have made many mistakes and, of course, acquired many enemies. We have been pilloried and picketed. We have been called bigots, hate mongers, and apostles of discord. Praise and criticism have been our lot and not always in equal proportion. Honesty compels us to acknowledge that some criticisms were probably justified. But by God's grace we have survived, and we give Him the glory for the people who have been won to Christ and the believers who have been strengthened in their faith. We feel we may also

humbly claim a small part in the church's growing awareness of the religious issues in our land. More particularly, we are encouraged by the fact that Roman Catholicism is today in the witness chair before the bar of public opinion. Daily she is asked the most profound questions concerning her theological, philosophical, and political concepts. In self defense she is compelled to answer, and these answers are heard by millions of Americans through the media of modern mass communications.

The Protestant church is not exempt from the ordeal. She, too, is challenged to give a reason for her faith and to relate her theology to all of life. Evangelicalism frequently has difficulty answering questions that concern great public and social issues. When asked about the sin question or heaven we are quite erudite. However, the most serious questions that the world asks the church cannot be considered sectarian. These are the questions that challenge the validity of religion, the reality of God, the necessity of redemption and the hope of life after death.

At this point I would like to ask your indulgence to make a purely personal observation that grows out of my years of intimate association with Christ's Mission. I think it would be folly, or at least obscurantist, to deny that there are similarities between Roman Catholicism and Protestantism. In theology, for example, both groups share some equally correct views of Scriptural truth. The same is true in the fields of philosophy, economics, politics and sociology. There are also great and basic differences in each of these areas. But the fact that both groups may arrive at the same or different conclusions is not the sole criterion. There is an additional factor that is equally important and Protestants insist it must be considered. This is most succinctly stated in the phrase "the end does not justify the means." By this statement we do not imply that Roman Catholicism does not also subscribe to a moral judgment on the means used to achieve worthy human ends. What we do say is that the means used by Roman Catholicism to achieve its otherwise proper ends are quasi-Biblical and some

from the Protestant viewpoint are anti-Scriptural. Any human institution that pretends to speak for God with an authoritative, infallible dictum is presuming too much.

No church can issue pronouncements in the name of a claimant to the vicarship of Christ and expect Protestants to acknowledge its infallibility. When you add the power of coercion to that of authority and infallibility you get a form of tyranny over the minds of men to which we must be eternally hostile. Such a system violates the inalienable rights and freedoms not only of its own adherents but also those of all other persuasions. Liberty of conscience ceases to have meaning, religious freedom becomes a farce, and the individual personality enslaved.

Resistance to such a religious system has created tensions in our society and we must all assume a measure of responsibility for deliberately and purposefully continuing these tensions. Every effort to preserve and enlarge the religious freedoms, civil liberties and basic human rights of people will be opposed by certain groups, and this in turn will create tensions. But such efforts are both a moral and spiritual necessity for us and a sign of healthy sensitivity to the human predicament. For basic to a right relationship to Jesus Christ is a free conscience, free of all impediments and capable of voluntarily receiving the grace of God. This is a precious doctrine to me. If the result of a positive preaching of these truths must be tension, then let's learn to live with it, for to compromise would be a disservice to God and humanity. Tension is a small price to pay for spiritual and human freedom. Let's not abdicate now. The fact that aggressive programs produce violent reactions must not deter us. The God of history will ultimately confirm our resolution.

To every generation is given the task of proclaiming the full revelation of God in Jesus Christ. Since we are responsible for our generation, we insist on complete freedom to preach and publish the Good News. We will also resist every attempt to abridge this freedom. What we demand for ourselves, we will with equal vigor demand for others. We are confident



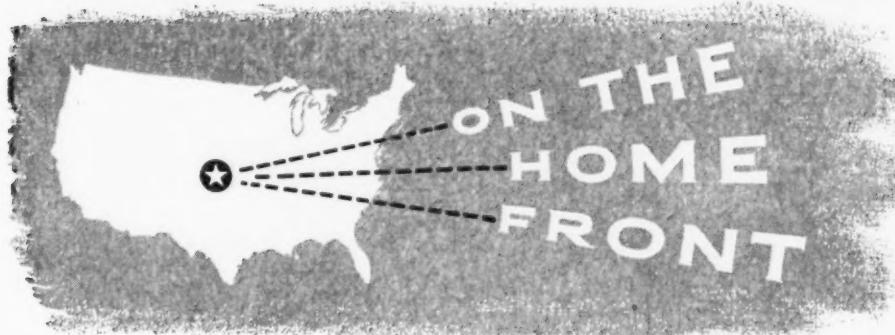
MR. IVER A. IVERSEN
Vice-Chairman of our
Board of Trustees

that in a free exchange of ideas the eternal truths of our God will triumph.

In the midst of the drastic changes taking place in our contemporary society we must be constantly alert to new opportunities. We must be prepared to adjust and compromise on strategy but never at the expense of principle. New techniques will have to be studied, old methods re-evaluated, and programs created adequate to the challenge.

Today we observe a closer affinity between Christ's Mission and the Protestant church. Clergymen and laymen alike are seeking information and guidance to assist them in solving the many problems created by the Catholic issue. There is evidence of confusion and uncertainty concerning the differences between Roman Catholicism and Protestantism and a lack of common agreement as to what, if anything, we should do about them. For our part, it is imperative that we project a more positive image of our Mission, and of our crusade for spiritual and human freedom.

To this end we constantly seek the counsel of informed Protestant scholars on matters pertaining to Roman Catholic faith and practice. We look to them for help and guidance not on the pragmatic level but on the theological and spiritual level, not on program but on principle. Any other approach to the Protestant-Roman Catholic problem will be self-defeating and not worthy of our calling. "For other foundation can no man lay than that is laid which is Jesus Christ." I Cor. 3:10.



TRUSTEE'S MEETING AND ANNUAL BANQUET

The Board of Trustees met on October 21 to receive the general and financial reports and to discuss plans for the future. They rejoiced to learn that since their June meeting, Christ's Mission has been ministering to 24 men from the following countries:

United States	7	Belgium	1
Latin America	7	France	1
Philippines	3	India	1
Spain	4		

Some of these men come in spite of grievous pressures put upon them to recant. It is our prayer that our Lord will effect in these men all that "His goodness desires and their faith makes possible."

CONSERVATIVE BAPTIST CONVENTION

The 14th Eastern Regional Fellowship of the Conservative Baptist Convention met at the First Baptist Church, Portland, Maine; October 10 through 12. The pastor of the host church, Rev. William McIlhenny, greeted the delegates and helped set the spiritual tone of the three day conclave. This Fellowship of Baptist churches is outstanding for its warmth of spirit, missionary zeal, and keen interest in world affairs. Rev. Stuart P. Garver, Director of Christ's Mission and editor of CHRISTIAN HERITAGE, addressed the delegates at four of their sessions.

HEAVY EXTENSION AND FILM SCHEDULES

Our Extension Department has been very heavily scheduled with all itineraries full. Attendances are the best ever. All prints of our films are in great demand. The newest, "95" is being well received. In this film 14 distinguished interdenominational clergymen discuss basic differences between Protestantism and Roman Catholicism. A member of our staff may be secured to speak at your church or organization, and arrangements can be made for the showing of our films to your group by writing to our Extension Department immediately.

CONCERNING REPRINTING ARTICLES

We are happy to know that many readers find our articles so useful that they find it helpful to copy them. However, this is unlawful without specific approval from CHRISTIAN HERITAGE. If you wish to reprint an article, be sure you write to ask for permission to do so.

CHRISTMAS ORDERS

Our book department handles its greatest volume of business during the Christmas season and each year must urge its customers to place their orders as early as possible. Every effort is made to fill all orders promptly, and your co-operation in placing your requests now will be greatly appreciated. For gift suggestions please see the book department ad on the back cover.

INFORMATION PLEASE

Christ's Mission has always maintained a department of religious information for people desiring help in dealing with problems pertaining to Roman Catholicism. Pastors, teachers, parents, and young people have appealed for help either by letter or personal conferences and many of these have graciously expressed their appreciation. One such parent writes: "I am certain that our visit with you was beneficial and while she has not made any radical change in her feeling, I do know that she is giving a tremendous amount of sober thought to the problems which she has and I know she was impressed by her conversation with you. I appreciate so much your offer to continue to be in touch with her."

The

Magnificat

by

Martin Luther

There are many who praise God with a loud voice, preach about Him with high-sounding words, speak much of Him, dispute and write about Him, and paint His image; whose thoughts dwell often upon Him and who reach out after Him and speculate about Him with their reason; there are also many who exalt Him with false devotion and a false will. But Mary says, "My soul magnifies Him"—that is, my whole life and being, mind and strength, esteem Him highly. She is caught up as it were, into Him and feels herself lifted up into His good and gracious will. It is the same when anyone shows us a signal favor; our whole life seems to incline to him, and we say: "Ah, I esteem him highly;" that is to say, "My soul magnifies him." How much more will such a lively inclination be awakened in us when we experience the favor of God, which is exceeding great in His works. All words and thoughts fail us, and our whole life and soul must be set in motion, as though all that lived within us wanted to break forth into praise and singing.

But here we find two kinds of false spirits that cannot sing the Magnificat aright. First, there are those who will not praise Him unless He does well to them; as David says (Ps. 49:18): "He will praise Thee when Thou shalt do well to him." These seem indeed to be greatly praising God; but because they are unwilling to suffer oppression and to be in the depths, they can never experience the proper works of God, and therefore can never truly love or praise Him. The whole world nowadays is filled with praise and service to God, with

singing and preaching, with organs and trumpets, and the Magnificat is magnificently sung; but it is regrettable that this precious canticle should be rendered by us so utterly without salt or savor. For we sing only when it fares well with us; as soon as it fares ill, we stop our singing and no longer esteem God highly, but suppose He can or will do nothing for us. Then the Magnificat also must languish.

The other sort are more dangerous still. They err on the opposite side. They magnify themselves by reason of the good gifts of God and do not ascribe them to His goodness alone. They themselves desire to bear a part in them; they want to be honored and set above other men on account of them. When they behold the good things that God has done for them, they fall upon them and appropriate them as their own; they regard themselves as better than others who have no such things. This is really a smooth and slippery position. The good gifts of God will naturally produce proud and self-complacent hearts. Therefore we must here give heed to Mary's last word which is "God." She does not say, "My soul magnifies itself" or "exalts me." She does not desire herself to be esteemed; she magnifies God alone and gives all glory to Him. She leaves herself out and ascribes everything to God alone, from whom she received it. For though she experienced such an exceeding great work of God within herself, yet she was ever minded not to exalt herself above the humblest mortal living. Had she done so, she would have fallen, like Lucifer,

My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden . . . he that is mighty hath done to me great things and holy is his name.

Luke 1:46-49

into the abyss of hell (Is. 14:12).

She had no thought but this: if any other maiden had got such good things from God, she would be just as glad and would not grudge them to her; indeed, she regarded herself alone as unworthy of such honor and all others as worthy of it. She would have been well content had God withdrawn these blessings from her and bestowed them upon another before her very eyes. So little did she lay claim to anything, but left all of God's gifts freely in His hands, being herself no more than a cheerful guest chamber and willing hostess to so great a Guest. Therefore, she also kept all these things forever. That is to magnify God alone, to count only Him great and lay claim to nothing. We see here how strong an incentive she had to fall into sin, so that it is no less a miracle that she refrained from pride and arrogance than that she received the gifts she did.

Tell me, was not hers a wondrous soul? She finds herself the Mother of Jesus, exalted above all mortals, and still remains so simple and so calm that she does not think of any poor serving maid as beneath her. Oh, we poor mortals! If we come into a little wealth or might or honor, or even if we are a little prettier than other men, we cannot abide being made equal to anyone beneath us, but are puffed up beyond all measure. What should we do if we possessed such great and lofty blessings?

In confidence made sure by faith she trusted Him as both her Savior and her salvation. For the great works of God will neither terrify nor comfort anyone unless he believes that God has not only the power and the knowledge but also the willingness and hearty desire to do such great things. In fact, it is not enough to believe that He is willing to do them for others but not for you. This would be to put yourself beyond the

pale of these works of God, as is done by those who, because of their strength, do not fear Him, and by those of little faith who, because of their tribulations, fall into despair. That sort of faith is nothing; it is dead; it is like an idea learned from a fairy tale. You must rather, without any wavering or doubt, realize His will toward you and firmly believe that He will do great things also to you, and is willing to do so. Such a faith has life and being; it pervades and changes the whole man. You must believe that He has not only the power and the knowledge but also the desire to help you. For it requires indeed an unspeakably great work to deliver you from eternal death, to save you and make you God's heir. To this faith all things are possible, as Christ says (Mark 9:23); it alone abides; and from thence come songs and praise to God, so that man truly magnifies Him.

But the impure and perverted lovers, who are nothing else than parasites and who seek their own advantage in God, neither love nor praise His bare goodness, but have an eye to themselves and consider only how good God is to them, that is, how deeply He makes them feel His goodness and how many good things He does to them. They esteem Him highly, are filled with joy and sing His praises, so long as this feeling continues. But just as soon as He hides His face and withdraws the rays of His goodness, leaving them bare and in misery, their love and praise are at an end. They are unable to love and praise the bare, unfelt goodness that is hidden in God. By this they prove that their spirit did not rejoice in God, their Savior, and that they had no true love and praise for His goodness. They delighted in their salvation much more than in their Savior, in the gift more than in the Giver, in the creature rather than in the Creator. For they are not able to preserve an even mind in plenty and in want, in wealth and in poverty; as St. Paul says (Phil. 4:12): "I know how to abound and how to suffer want."

Here is the poison Satan sought to inject into Job, saying: "Doth Job fear God for nought? — touch (destroy) all that he hath, and he will

* * * * *



MARTIN LUTHER
(A scene from the film
"Martin Luther.")

curse Thee to Thy face," (Job 1:10, 12). That is to say, "He loves not Thee but himself; if he has but Thy good and pleasant things, he cares nothing for Thee." As Christ also said to those who sought Him, (John 6:26): "Verily, verily I say unto you, you seek me, not because you saw the miracles, but because ye did eat of the loaves, and were filled."

Such impure and false spirits defile all of God's gifts and prevent His giving them many gifts, especially the gift of salvation. The following is a good illustration of this: Once a certain godly woman saw in a vision three virgins seated near an altar. During the Mass a beautiful boy leaped from the altar, and approaching the first virgin in a most friendly manner, lavished caresses upon her and smiled lovingly in her face. Then he approached the second virgin, but was not so friendly with her; he did not give her a caress, though he did lift her veil and give her a pleasant smile. But for the third virgin he had not a friendly sign, struck her in the face and tore her hair, thrust her from him and dealt most ungallantly with her. Then he ran swiftly back upon the altar and disappeared.

Afterwards the vision was interpreted for the woman as follows: The first of the three virgins was a figure of the impure and self-seeking spirits, on whom God must lavish many good things and whose will He must do rather than they His; they are unwilling

to suffer want but must always find joy and comfort in God and are not content with His goodness. The second virgin was a figure of the spirits that make a beginning of serving God and are willing to do without some things, but not without all or to be free from all self-seeking and enjoyment. God must now and then smile upon them and let them feel His good things, in order that they may learn from this to love and praise His bare goodness. But the third virgin, that poor Cinderella—for her there is nothing but want and misery; she seeks to enjoy nothing and is content to know that God is good, even though she should never once experience it, though that is impossible. She keeps an even mind in both situations and she loves and praises God's goodness just as much when she does not feel it as when she does. She neither falls upon the good things when they are given nor falls away when they are removed. That is the true bride of Christ who says to Him: "I seek not Thine, but Thee; Thou art to me no dearer when it goes well with me, nor any less dear when it goes ill."

Such spirits fulfill what is written (Is. 30:21): "You shall not stray from the even and right way of God, neither to the left hand nor to the right." That is to say, they are to love and praise God evenly and rightly and not seek their own advantage or enjoyment. Such a spirit was David's; when he was driven from Jerusalem by his son Absalom and was likely to be cast out forever and to lose his kingdom and the favor of God, he said (2 Sam. 15:25, 26): "If I find favor in the eyes of the Lord, He will bring me back; but if He says, 'I have no pleasure in you,' behold, here I am." Oh, how pure a spirit that was, not to stop loving, praising, and following the goodness of God even in the direst distress! Such a spirit is manifested here by Mary, the Mother of Jesus. Standing in the midst of such exceedingly great good things, she does not fall upon them or seek her own enjoyment in them, but keeps her spirit pure in loving and praising the goodness of God, ready and willing to have God withdraw them from her and leave her spirit poor and naked and needy. Thus she can truly sing, "My spirit

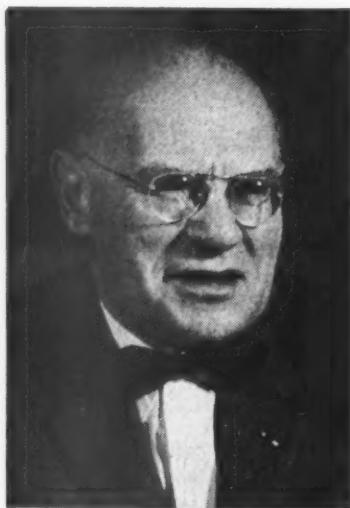
rejoices in God, my Savior." It is indeed a spirit that exults only in faith and rejoices not in the good things of God that she felt, but only in God, whom she did not feel and who is her Salvation, known by her faith alone. From all this we may know and judge how full the world is nowadays of false preachers and false saints, who fill the ears of the people with their preaching of good works. There are indeed a few who teach them how to do good works, but the greater part preach human doctrines and works that they themselves have devised and set up. Even the best of them, unfortunately, are so far from this "even and straight road" that they constantly drive the people to "the right hand" by teaching good works and a godly life, not for the sake of God, but for the sake of one's own enjoyment. For if there were no heaven or hell, and if they could not enjoy the good gifts of God, they would let His good things go unloved and Himself undesired. These men are mere parasites and hirelings; slaves, not sons; aliens, not heirs. They turn themselves into idols, whom God is to love and praise and for whom He is to do the very things they ought to do for Him. They have no life in them nor is God their Savior. His good gifts are their Savior, and God must serve them as their lackey. They are like the Children of Israel, who were not content in the desert with eating bread from heaven, but wanted meat, onions, and garlic, too (Num. 11:4-6).

Alas, all the world, all the monasteries, and all the churches are now filled with such people. They all walk in their false, perverted, and uneven spirit, and urge and drive others to do the same. They exalt good works to such a height that they imagine they can merit heaven through them. But the goodness of God is what ought rather to be preached and known above all else, and we ought to learn that, just as God saves us out of pure goodness, without any merit of our own works, so we in our turn should do good works without reward or self-seeking. We should desire nothing in them but His good pleasure, and not be anxious about a reward. That will come of itself, without our seeking. For though it is im-

possible that the reward should not follow, if we do well in a pure and right spirit; nevertheless, God will not reward an impure self-seeking spirit. A son serves his father willingly and without reward, as his heir solely for the father's sake. But a son who

served his father merely for the sake of the inheritance would indeed be a wicked child and deserve to be cast off by his father.

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THE

GOOD WITNESS

by Dr. Carl S. Meyer



In the current discussions regarding the relationship between Protestant and Roman Catholic churches, the name of Philip Melanchthon ought not to be forgotten. The four hundredth anniversary of his death (19th-April, 1560) promises a fitting occasion to recall the man, his work, and his contributions to Christian thought.

He was born Philip Schwarzerd, but after the manner of the humanists he changed his family name into its Greek equivalent. It is by the Grecianized form of his name that he is known to posterity. His Grand-Uncle, John Reuchlin, was one of the foremost of the German humanists, noted for his scholarship alike in Greek and in Hebrew, although his leading contributions were for the promotion of the knowledge of Hebrew in the Christian community of Western Europe. Young Philip, born 16th-February, 1497, studied in Heidelberg, where Pallas Spengel, a German humanist, influenced him, and

at Tuebingen. Here he received his Master of Arts degree in 1516, the badge he needed to pursue an academic career. He was already known in the scholarly world for his accomplishments, among which at the age of eighteen was the writing of a Greek Grammar, when as a Professor of Greek in 1518—now only twenty-one years of age.

By this time, however, the University of Wittenberg had become the center of a controversy which was to result in a veritable revolution. Martin Luther had received his Doctor's degree there only six years before (in 1512) and had stayed on as a professor of the Bible. His pastoral concerns and his acquaintance with the Scriptures led him to speak out against the practice of indulgences in the Church of his day. The young Melanchthon learned early to share the theological views of Luther and remained his co-worker in the cause of the Protestant Reformation. Luther died in 1546; for the next fourteen years, therefore, Melanchthon was regarded as the leader of German Lutheranism.

TRANSLATOR

Melanchthon aided Luther in the translation of the Scriptures, supplying his unrivaled knowledge of Greek and his meticulous scholarship to this momentous project. Among Luther's

Here is a serious proposal for twentieth century theologians to carefully study the methods and contents of that sixteenth century Defender of the Faith, Philip Melanchthon.

accomplishments there are very few that rank in importance with the translation of the Scriptures. Luther, however, would be the first to admit that he relied on others for help in this work. "A translator ought not to work alone," he said. Philip, as good old Martin Luther called him affectionately, was not too proud to be of service to Luther in this cause.

However, as a systematizer of Lutheran thought, Melanchthon had no peer. Already in 1521 he published the first edition of his *Loci Communes*. In this work he made use of the humanistic methods of exposition to present the new doctrinal emphases of the Reformation. In 1535 he revised this book. In this edition he allowed some scope to the activity of the human mind in conversion and faith. He reflected thereby his humanistic leaning. Perhaps unconsciously he was making some concession to Roman Catholic thinkers of the school of Erasmus and Sadoleto. It was the first edition of 1521 which earned high praise from Martin Luther.

EDUCATOR

Luther enlisted the help of Melanchthon in the revision of the educational system of Saxony. For four hundred years now Melanchthon has been hailed as the *praeceptor Germanie*, the teacher of Germany. He

well deserves this title, for no individual in the history of German education has so profoundly influenced the German school-system as has Melanchthon. Rudolph Agricola, Johann Sturm, and Philip Melanchthon are the great names among the educational leaders of sixteenth century Germany, and among these Melanchthon was the greatest. Rudolph Agricola was the initiator of the movement; Sturm was the practitioner of the movement in Strassburg; Melanchthon was its statesman, promoter, and organizer.

The humanistic movement stressed the gathering of materials around *loci*, topics or common places, instead of around propositions for disputation, as did Scholasticism. The movement also stressed a thorough knowledge of the languages; Latin first, then Greek. Humanism emphasized the return to the sources. This emphasis was echoed among the reformers with their emphasis on the Scriptures, so that particularly among the younger humanists there was a strong affinity to the method of the reformers. The humanist movement in its educational principles also stressed the need for understanding, not mere memorizing, and the cultivation of literary style in presentation. Ethics, which was given a Christian cast, likewise became a cardinal emphasis in this type of education. These various principles are reflected in the many writings of Melanchthon, influencing educational philosophy, though modified, to the present day.

In 1528 the Elector of Saxony used Melanchthon to organize the schools in his principality. Melanchthon was concerned chiefly with the intermediate schools, the *Gymnasia*, in which men were trained for university work and professional studies. Here a thorough training in Latin was inculcated and a respect for scholarship and the niceties of language usages were learned. Here, too, the students were taught morality and ethical principles, sometimes without due respect to the vitality of the Gospel as proclaimed by Luther.

It is not, however, primarily as an educator that Melanchthon ought to be cited in our conversations on Roman Catholicism, but as a "good witness of Jesus Christ" in the series of exchanges with Roman Catholic prel-

ates that marked the Reformation movement. His spirit was for conciliation in these meetings of Protestant and Roman Catholic leaders; he never once favored capitulation to Rome. Whatever Melanchthon lacked of Luther's qualities as a fighter, he certainly was not hypocritical as a witness to the truth of the Gospel of grace.

THEOLOGIAN

He expressed his views with tact, clarity, and aptness of expression. These qualities are recognized especially in the two greatest contributions which Melanchthon made as a Protestant Reformer, the *Augsburg Confession* and the *Apology* on the Confession. These two documents could well be used as the basis of any current dialogue between Protestantism and Romanism. John Calvin was ready to subscribe to them; Cardinals Reginald Pole, Contarini and others found much in them which they favored.

The *Augsburg Confession* was presented to the Emperor Charles V at the Diet of Augsburg on the 25th-June, 1530. It was Charles V who had declared Martin Luther a heretic after the Diet of Worms in 1521 and by the Edict of Worms had warned Luther's followers that they too would be considered heretics. Within the body politic no heretic had any rights. The Lutheran princes were anxious to show the Emperor that they were in the tradition of the universal church and not heretics, and that they were concerned about the promulgation of the Gospel. Their objections were against the misuses and abuses that had crept into the church. Melanchthon was the writer of this document in which they set forth these views. Luther referred to it as "our confession, which our Philip prepared." On another occasion he said: "The *Augsburg Confession* is mine." He meant, of course, that it contained his doctrine. That doctrine, which he held and with him the Lutheran princes, was the doctrine which the Scriptures taught; hence, they did not wish to be regarded heretics.

Among the Romanists there were many who learned for the first time how far Romanism had departed from the Scriptures. Duke William of Ba-

varia remarked: "Never before has this matter and doctrine been presented to me in this manner." Johann Eck, who had disputed against Luther at Leipzig in 1519, assured the Duke that he would refute the *Augsburg Confession* from the Church Fathers, but not with the Scriptures. "Then the Lutherans, I understand," the Duke replied, "sit in the Scriptures and we of the Pope's Church beside the Scriptures!" In a private conversation, it was reported, Stadion, the Bishop of Augsburg, declared flatfootedly about the *Augsburg Confession*: "What has been read to us is the truth, the pure truth, and we cannot deny it." Even the papal representative was ready to permit the teachings of the Lutherans according to the *Augsburg Confession*, but feared that in granting such permission a concession would be made which would be interpreted as a precedent for others who wanted to teach doctrines not in line with those of the Church of Rome. Needless to say, the *Augsburg Confession* did not reconcile Romanism and Lutheranism.

A GOOD WITNESS

Luther wrote to Melanchthon and his co-workers near the close of the Diet of Augsburg (under the date of the 15th-September, 1530); "You have confessed Christ, offered peace, obeyed the Emperor, endured reproach, been sated with slander, and have not recompensed evil for evil; in sum, you have performed the holy work of God, as becomes saints, in a worthy manner . . . I shall canonize you as a faithful member of Christ." Sartorius praised the *Augsburg Confession* by calling it "A confession of the eternal truth, of true ecumenical Christianity, and of all the fundamental articles of the Christian faith!" A German church historian of the nineteenth century (Guericke) says of it:

From the Diet of Augsburg, which is the birthday of the Evangelical Church Federation, down to the Peace Congress of Muenster and Osnabrueck, this Confession stands as the towering standard in the entire history of those profoundly troublous times, gathering the Protestants about itself in ever closer ranks, and, when as-

saulted by the enemies of Evangelical truth with increasing fury, is defended by its friends in severe fighting, with loss of goods and blood, and always finally victoriously holds the field. Under the protection of this banner the Evangelical Lutheran Church of Germany has been built up on firm and unassailable foundations: under the same protection the Reformed Church in Germany has found shelter.

Melanchthon had not completed his task, however, when the *Augsburg Confession* was once presented to the Emperor Charles V and the Diet of the Holy Roman Empire. The Romanists, so the followers of Luther believed according to the Emperor's summons for a Diet, too, were bound to present a Confession. The Romanists, however, maintained that this was not necessary, since they were not heretical. They wanted the Emperor to punish the Lutherans. That they themselves might be brought before the bar of Scripture was unthinkable. The Emperor himself, partly because of political considerations, desired peace between the Protestants (a name acquired by the followers of Luther in the previous year at the Diet of Speier) and their opponents; he was willing to deal with the Lutherans mildly. A group of Roman theologians was appointed to confute the Lutheran position. Against this *Confutation* Melanchthon had to prepare a reply, known as the *Apology on the Augsburg Confession*.

The *Confutation* illustrates the attitude of the Roman Church, which demands submission to authority. In its epilogue the Emperor stated quite flatly that he considered himself "the supreme warden and protector of the Holy Christian Church." A copy of the *Confutation* was refused to the Lutherans; submission to it was demanded.

Melanchthon's reply was based on notes taken by several men during the reading of the *Confutation* on the 3rd-August, 1530. Already on the 22nd of September a copy of the *Apology* was handed the Emperor, who however returned it unread; he was not willing to hear the Lutherans further. The *Apology* is to show that the Lutherans refused to accept the Roman *Confutation* because it was

not based on Scriptures. In its preface Melanchthon wrote: "And now, dear reader, you have our *Apology*. It will show you what our opponents have judged, as we have reported this faithfully; far from having disproved our contentions from the Scriptures, they have condemned several articles in opposition to the clear Scripture of the Holy Spirit." In the last sentence of the final article he wrote: "For the time being we have made this reply to the *Confutation*. Now we leave it to the judgement of all pious people whether our opponents are right in boasting that they really refuted our Confession with the Scriptures."

Because of their historical importance, their evident intent to show how far Protestantism and Romanism were reconcilable on the basis of the Scriptures, and their moderate language both the *Augsburg Confession* and its *Apology* deserve to be considered as a basis for the dialogue between Romanism and Protestantism. The *Augsburg Confession*, in its conclusion, admits that there are differences and abuses which have not been discussed. Its signers are careful to point out:

It must not be thought that anything has been said or introduced out of hatred or for the purpose of injuring anybody, but we have related only matters which we have considered it necessary to adduce and mention in order that it may be made very clear that we have introduced nothing, either in doctrine or cere-

monies, that is contrary to Holy Scripture or the universal Christian Church. For it is manifest and evident (to speak without boasting) that we have diligently and with God's help prevented any new and godless teaching from creeping into our churches and gaining the upper hand in them.

HIS CHALLENGE TODAY

It is because of this spirit that the *Augsburg Confession* and its *Apology* can fulfill a stellar role in the cause of (genuine) ecumenism and for the promotion of the unity of Christendom.

Has it been out of order to suggest in this quadricentennial of Philip Melanchthon's death to both Protestants and Roman Catholics that there is not a little profit in returning to this co-worker of Luther to study both his method and the content of his confessions? E. T. Nitsch's tribute to these two summarizes their careers: "With the son of the miner (Luther), who was destined to bring good ore out of the deep shaft, there was associated the son of an armorer (Melanchthon), who was well qualified to follow his leader and to forge shields, helmets, armor, and swords for this great work." *

ABOUT THE AUTHOR . . .

* On the 430 anniversary of the presentation of the *Augsburg Confession*, 25 June 1960. Saint Louis, Missouri, Dr. Carl S. Meyer is Dean of Graduate Studies at Concordia Lutheran Seminary, St. Louis, Mo., and was a panelist at Christ's Mission Protestant Council on Roman Catholicism last April.

EMMANUEL, GOD WITH US

"That God so inserted himself into the stream of human history, and that we are consequently living on a visited planet, are statements audacious enough to take the breath away, and no reasonable person could be expected to accept such a belief as fact without considerable thought and careful examination of the evidence. To have had God, reduced to the stature of a human being, but indubitably God playing a part in the earthly scene, is a staggering thought. But this is where Christianity starts, this is the rock on which it is founded, and this is the point where men are compelled by the nature of the event to make up their minds as to whether it is true or false."

God Our Contemporary, p. 52

The Best Protestants Are The Worst "Criminals" In Spain

by The Rev. Olav Eikland

"We demand of you to show us the written permit authorizing you to hold religious services in this place!" Two police officers were thus addressing the pastor of an evangelical congregation in the Spanish city of Melilla as he was opening the door of his chapel for evening service. It was February 2, 1957.

That night no meeting could be held. The police officials placed themselves in a menacing position at the door and hindered people from attending. This was the beginning of a concentrated attack on the evangelical congregation of Melilla in which "legal" sanctions were hurled at the church in order to destroy the Gospel witness in that city.

Using the Satanic method employed in Christ's day: "I will smite the shepherd and the sheep of the flock shall be scattered abroad," their first attack was focused on the pastor. On July 9, 1957, this pastor received an official letter from the "Comandante General" informing him that a fine of a thousand pesetas was imposed on him for failing to comply with the government order to close his meeting hall. Unable to provide payment of this fine, the pastor was committed to prison, where he remained fifteen days.

Four days after his release from

prison, the pastor received another letter—this time from the chief of police—fining him two thousand pesetas and threatening him with another prison sentence if it was not paid within seven days. At the same time, an evangelical member who had rented the hall to the congregation for services was fined three thousand pesetas. As both the pastor and the landlord were unable to pay the fine (both of them were shoemakers), the church made a collection and paid the fines for them in order to avoid more "encarcelamientos."

About this time—during the summer of 1957—a young Spanish student from a Bible Institute in Tangier had accepted the call of the church at Melilla to spend two months of his vacation in their midst helping in the meetings. When this student preached his first sermon, on July 7th, two agents of the Information Service were present. Four days afterward the student received a letter from the Commissary of Police ordering him to leave Melilla immediately. He had to go in spite of the fact that he was a Spanish resident, carrying a Spanish passport.

Not only those who were preachers of the Gospel in Melilla were objects of attack from the authorities; attendants at the meetings and mem-

bers of the church were molested in the same way.

On May 12, 1957, police agents came to the meeting hall and demanded the names of three soldiers who were present—they were from the province of Catalunja and were in military service at Melilla. A few days afterward, all of these soldiers were committed to prison where they remained 30 days. When evangelicals asked for permits to visit them, they were informed that the soldiers were held "incommunicados" for having attended meetings which were prohibited.

A woman who had been converted, when she attended meetings in Melilla, was the wife of a poor fisherman who spent most of his time away from his home. She was the chief support of her five children. She served as porter in an apartment house and was exempted from paying rent. On the 13th of June, 1958, this woman was violently torn away from her five children and put in prison. No reason was given her as to why she had been imprisoned. She was told that the tribunal in Malaga would take up her case later.

The "crime" of which this woman was accused was considered very grave. On the 26th of August, 1958, she was obliged to travel eight hours by boat to Malaga, in Andalucia, to answer the charges against her: "Four women in the house where you are "portera" have seen you take the image of the blessed Virgin from the wall substituting for her a Bible text."

A great argument followed between the legal authorities in court. The "Senor Fiscal" asked that she be sentenced to three months in prison for this great crime of substituting a "live Bible text for a dead image," but the judge decreed her immediate liberty. She could go back to Melilla where her five children were crying for her return home.

Even after the pastor of the flock had been fined twice for holding "illegal" meetings, and had left Melilla taking up residence in a neighboring town, the authorities continued to subject him to suffering. He broke his arm in an accident and came to Melilla for a radiological examination. Two agents of the government arrested him, kept him in a dungeon

for one day, imposed a fine of one thousand pesetas, and forbade him to ever return to the city of Melilla. The report of this incident translated from Spanish says: "This good man is still wondering why he was detained, why he was imprisoned, why he was fined, why he was expelled from Melilla . . ."

After being molested so much by government authorities and having to pay so many fines, the evangelical church of Melilla resolved to close the meeting hall. They gathered in the homes of one another for mutual consolation. At this time, a member of the congregation was leaving with his family for Malaga. On the eve of his departure, he invited some friends to his home for supper. After their meal, a Bible passage was read and a hymn was sung. Five days after arriving in Malaga the local authorities notified him that a fine of one thousand pesetas had been imposed on him for the "crime" of singing evangelical songs in his house in Melilla.

Were there any legal or reasonable grounds on which the Spanish authorities could persecute the evangelical church in Melilla the way they did? The evangelical congregation in Melilla had existed since 1930 having had meetings in various parts of the city without molestation for 26 years. Moreover, they based their liberty of worship on the fundamental law of Spain which says, "no person shall be molested for his religious faith, nor in the private exercise of his worship." (Article Six of "Fuero de los Espanoles") The Spanish ambassador in Washington, Jose Maria de Areiza, has made this declaration in harmony with the law cited above: "The Protestant minority in Spain can realize the exercise of private worship, as can also other minority groups . . ."

The question which the Evangelical Church of Melilla asks is this: "Why should not this declaration of the Spanish ambassador include their own congregation, granting them the same privilege which other churches in Spain enjoy?" Appeals have been made to both civic and ecclesiastic authorities asking for legal rights to hold religious services, but they have been either negative or have never been answered.

Hypocritical irony is shown in the correspondence between the evangelical pastor and the authorities in Melilla, as for example, when he received notice from the government denying the solicited permit for evangelical meetings, the note closed with this greeting: "Dios guarde a U. muchos anos." "May God keep you many years . . ."

In Melilla there are eight Roman Catholic Churches, two Mohammedan mosques and four Synagogues. The evangelicals have had only one small meeting hall, and that has remained closed since August 8, 1957. Have not the evangelicals the right to ask, "Why?"

Protestants around the world are asking the question: "How can it be that liberty loving Spaniards permit such persecution against evangelicals?" More than ninety per cent of the Spanish people are just as democratic minded as we Americans in the United States of America. The answer is obvious: The octopus of Rome with its grip on all branches of civic government retains its stranglehold on 30 million people. One

arm of that octopus is extended toward all forms of spiritual life—the Word of Life, the regenerated life from the Word, the Christian life—attempting to hinder the ripening of the spiritual fruits of Christian virtue in a climate of hostility and hatred.

In spite of this hostility and injustice inflicted on the evangelicals in Melilla, they have the reputation of being the best and most law-abiding citizens. They love all men and pray for their enemies, including the authorities. They cultivate in their meetings the fruit of the Spirit, mortifying the works of the flesh. They are the best Protestant Christians on earth. Why should they be treated as the worst criminals?

The persecuted Christians in Spain, and anywhere else in the world today, are in the school of suffering, being trained for a future day in which they are to become judges of their oppressors (I Cor. 6:2). If their persecutors were aware of this fact, especially those who call themselves "Christians," they might be filled with "Godly fear." Oh, that this fear might come upon Roman Spain!!!

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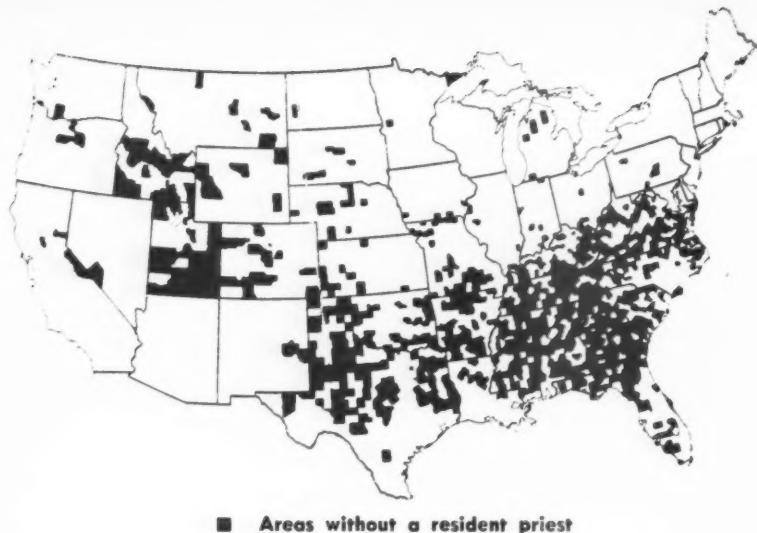
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NO-PRIEST

For many years the Roman Catholic Church in the United States has been working zealously to convert rural America, especially the South and Far West. The hierarchy has encouraged all religious orders to share in this effort and there are certain orders, such as the Paulist Fathers, who were founded exclusively for this purpose, viz., to convert America.

The Glenmary Research Center, Glendale, Ohio, made a survey in 1958 and reported that there were 819 counties without priests, 619 of which are in the rural areas. Another survey conducted in 1959 indicated that there were 100 cities exceeding 5,000 inhabitants which had no resident priest. The largest of these is Talladega in Alabama with a population of nearly 18,000. The states with the largest scarcity of priests are Pennsylvania, Texas, Kentucky, and Virginia. The survey also revealed that there were 9,496 places of over 500 population without any priests.

The National Rural Life Conference has also made a "Survey of Catholic Weakness," which showed that the Catholic Church ranks 33rd among 38 religious bodies in percentage of rural membership. Pope Pius XII said of these rural people who live on farms: "The moral recovery of a people depends on a class of farmers socially sound and religiously firm."

Every effort is made by the Roman Church to convert the rural areas, because they have the highest birth rate in the country. These predominantly non-Catholic areas are producing an overflow of people who are constantly on the move towards the cities.

Nearly all of the religious orders of men and women are interested and have sent missionaries to these areas. Chief among these are the Capuchins, Vincentians, Passionists, Jesuits, Resurrectionists, Crosier Fathers, Franciscans, Claretians, the Oblates of Mary Immaculate, and the Paulists.

The Trinitarians, an order of priests, located in Silver Springs, Maryland, are exercising particular efforts to proselytize in rural areas, while the Glenmary Home Missioners were founded recently (1937) for the exclusive purpose of planting the Catholic Church in the rural communities of the United States. These areas all come under the term "No-Priest-Land, U.S.A." The so-called Glenmary Family is composed of priests and lay brothers (assistants to the priests) bound together by an oath. At the present time they are working in ten large mission fields in Kentucky, Ohio, Georgia, Virginia, West Virginia, Oklahoma and North Carolina. An associated group of women, known as the Glenmary Sis-

ters are also co-operating by rendering catechetical and social service in these home mission areas.

The scope of the Glenmary program is revealed by their aim to disseminate Roman Catholic doctrines in the 819 counties and some 73,000 towns in the United States that are without any priests. This work is financed by Associates, Guilds and Clubs organized in the larger dioceses of the nation.

One such group, called the Lahwas—Lay Associates of the Home Missioners of America,—are Roman Catholics who pledge their prayers, sacrifices, and one hundred dollars or more each toward the conversion of "No-Priest-Land, U.S.A."

The Brick-a-Month Club, made up of perpetual members who give fifty dollars each, and are linked with the perpetual family members who donate one hundred dollars as a family unit, ally themselves forever with the Glenmary Home Mission Apostolate.

The Glenmary Guild was established to provide mission needs and promote various vocations among rural people. A similar group is the Siena Guild working for the needs of the Glenmary Sisters. In return for these financial gifts members of the Glenmary Family are to share in each Friday Mass of every Glenmary priest—supposedly more than 2,500 Masses annually—and in the prayers

1860-1960

Back in the 1860's, Father Hecker said to Archbishop Spalding: "Men interested, intelligent and filled with Catholic faith and spirit . . . are scattered all over our land. . . Shall we not suffer unless we somehow obtain more help from our laymen? Men must DO something, and feel a responsibility, if they are to appreciate their religion. The blood must circulate through the limbs, otherwise we shall die of apoplexy and the laity of paralysis."

"The Catholic World"
March 1960, p. 332

T- LAND, U.S.A.

By Francis J. Kieda

and sacrifices of all Glenmarians at home and on the missions fields.

Many zealous American Catholics are eager to assist the hierarchy and the clergy in bringing the Roman Catholic teachings and practices to the people of "No-Priest-Land." These lay apostolates are active in a movement popularly called the Church Militant and was inaugurated by the Roman Pontiff and his Bishops. The goal of these lay associates of the missionaries and of the Glenmary Guild is to "plant" the Roman Catholic Religion in every community, establish a chapel and parish, and later leave it to others so that they might be freed in order to start anew in another place.

Some progress has been made in Georgia where chapels were built not long ago in Millen, Waynesboro, Springfield and Glenville. Glenmary missionaries have already penetrated into Buck Creek, North Carolina in the heart of the mining country of the mountain area, the hills of St. Paul in southwest Virginia, and Gate City, the county seat of Scott County, in western Virginia.

The aim of Glenmary is well expressed in these words of their leader, "We are expected to stand on our feet as Catholics in America. Let's convert rural America, so that automatically in years to come our cities will receive a catholicized flow of



country youth. 'No-Priest-Land' can be converted. Glenmary has had a few thousand converts in the last few years." (*)

There is another organization which is quite active and is known as the Catholic Church Extension Society. This group provides annually a million or more dollars for the construction of churches and schools in the mission fields. In addition to the Commission for Catholic Missions among the Colored People and the Indians, there are four other agencies devoted exclusively to the support of the Indian missions. The Catholic Student's Mission Crusade units have contributed their share for the promotion of missions, and the Knights of Columbus are another very active group, laboring for the conversion of America.

The methods employed by these rural missionaries are patterned largely after those used by Protestant

workers. Tent campaigns, summer youth camps, Bible clubs, movies, hand crafts, vocational programs, etc., bear a most striking resemblance to the work Protestant missionaries have been doing for more than a hundred years throughout the South. Roman Catholic efforts usually begin in a sincere attempt to win the confidence and friendship of the people by works of charity. Clothing is distributed to those in need, youth recreational work is organized, medical assistance is provided, community projects are promoted. In many places trailer chapels are used and street preaching is resorted to for the purpose of attracting more people. The press, radio and television are especially useful tools. The one overpowering hope is that eventually the dream of many Catholics in the United States will be realized: America will become solidly Catholic.

THE URGENCY OF MISSIONS

"This, I think, must mean buying newspaper and magazine space, making the fullest possible use of radio and television opportunities, employing highly skilled professional journalists, establishing information centers and providing literature 'popular' enough to be available in the secular bookshop and bookstall. In fact, I believe we must seize every modern means of communication for re-presenting Christianity."

J. B. Phillips

* *Glenmary's Challenge*, Autumn, 1958, p. 1.

THE GREEN CROSS

by Pauline Maichel

"Veritas"—Catholic "Truth"—which must be accepted under pain of death, is engraved on the sword surmounted by the cross, behind which is the sun-god communion wafer. This is an emblem of the Dominican Order, the heresy-hunters of Inquisition times.

Never before had Madrid seen such a stupendous spectacle as on that memorable day of June 30, 1680, when the First General, Public Auto-de-Fe was celebrated "with majestic pomp" in the presence of his Majesty the King and Lord Charles the II.

Olmo Jose Vicente, author of this historic narrative, was also magistrate of Buen Retiro and the Villa of Madrid, as well as official of the Holy Inquisition, and, in that capacity, he painstakingly, without omitting any detail, recorded this great religious festival to which he refers as, "The Triumph of the Green Cross" and regarded by the Holy Office as the "Glorious Triumph of the Faith."

This priceless book, printed nearly 300 years ago, on heavy parchment in the manner of that period, has somehow survived destruction. * Though yellowed with age, its pages tell the story of the actors of that human tragedy, which had been repeated times without number all over Spain. Men and women long dead come to life in a nightmarish picture of human beings tied to the stake, flames dancing about their tortured bodies, while these obese monks shuffle about, cross in hand, applying

* Museo Nacional, Mexico City.

the garrote here and there while mumbling unintelligible words in Latin . . . smoke filling the air, and the smell of burning human flesh drifting heaven-ward.

This then is Madrid, June, 1680. "It had been rumored about that King Charles II, 'Captain of the Militia of God' had insinuated that he wished to witness an Auto-de-Fe as did his father, Lord King Philip the III in 1632 at this very court."

No time was lost to satisfy the King's wish, for there was never a shortage of heretics in Spain, and nothing was more welcome than a religious fiesta to the promoters of an Auto-de-Fe.

Everything had to be done according to the Canon Law. "The first duty of the Principal of a General Auto-de-Fe is to inform the Faithful of the countless Indulgences and Graces granted by the High Pontiffs, to those who take an Oath to assist and cooperate in a function which so deeply concerns the exaltation of the Faith."

This was naturally a great inducement to the princes and high nobility to officially join the Holy Inquisition in order to obtain the Indulgences granted by the papal bulls, which granted immunity for three years



The Cross and The Sword—Symbol of the Inquisition against heretics.

from prosecution for committing any crime or crimes as long as they were in the service of the Holy Office. Their duty consisted chiefly in apprehending heretics and assisting the Holy Office in dispatching them into eternity.

On June the 12th, 1680, from the Imperial College of the Society of Jesus of Madrid, by decree of the Inquisition and the Court Inquisitor, Don Antonio of Zambrana Bolanos, orders went out to various Tribunals to the effect that:

1. All available heretics be brought to this court with all circumspect secrecy, and prudence, as practiced by the Office of the Inquisition, for execution of the sentences.

2. Orders to be transmitted to the Holy Office of Toledo to convene all the Ministers, Commissars, Notaries and Officials encountered in Madrid, to assist in the Procession of the White and Green Cross and the celebration of the Auto-de-Fe.

3. Publication of the Auto-de-Fe.

4. Construction of the scaffold, or "Theatre" according to specification which was: 190 ft. long, 100 ft. wide (19,000 sq. feet) and 13 ft. high, with eight compartments, all with locks, below the stage and the stair-

way to the Court-Counsel; three to be reserved as Secret Chambers.

5. Formation of the Company of "Soldiers of the Faith." As might be expected, things began to hum at the Court and its environs, as the date of the holy festival was set for June 30. A special amphitheatre was erected to accommodate the Royal family, high officials and the high clergy. The king himself would bless the first bundle of faggots, and all the God-fearing and loyal adherents of the Holy Faith would shout their praises to the Holy Office for their devotion to the Faith, and their gift of ferreting out the abominable heretics.

At the time the stage was being constructed, a company of 250 soldiers of the Faith was formed under Captain Francisco de Salcedo and Don Pedro de Castile, adjutant of the Commissariat. A cross was painted Green—and they were made officials of the Holy Inquisition and given permission by the Holy Tribunal to carry arms for defense as well as offense, thus becoming immediately eligible for the Papal Indulgences. Two days before their execution, all heretics were brought in under heavy guard and in great secrecy, so that none could be recognized by their families or friends. Then they were placed in the compartments prepared for them.

Notification of the Sentences

On the eve of the Auto-de-Fe, each of the victims was informed of his sentence by a black-robed member of the inner circle of Inquisitors, in these words:

"Brother, your cause has been looked into and communicated to persons of great learning and science. Your offenses are so great, and of such bad quality that for punishment and example, it has been found, and judged that tomorrow you must die. Be warned then, and prepare so that you may do as best suits you, and in order to guard you, two Religious will remain with you."

Similarly were informed twenty three of the criminals.

In the evening of that same day, the Company of Soldiers of the Faith left the quarters of the Holy Tribunal and marched to the gate of the storehouse, where, by order of Marques

de Vadena, Corrector, an abundant quantity of bundles of fire-wood had been prepared. Each of the soldiers picked up a bundle of the wood and was marched back to the small Palace square, the place where they stacked them into a neat pile.

The captain carried a bundle of the faggots to the King's quarters on the upper floor, which after having been passed around the noble family, was returned with the King's blessings to be used the first in the Auto-de-Fe. This was to show that the King was following the example of the merciful king, the saintly Don Fernando the III, who, on a similar occasion, carried the bundle of faggots to the very pyre to set an example to the world.

The author of this historic narrative and active participant, justifies the Inquisition in the following words:

"The Holy Tribunal, a sacred apostleship, and supreme jurisdiction, to correct offenders of the Faith handed down to the apostles by Christ, exercised in the councils, continued by the bishops of the Primitive Church, conserved by the Holy Apostolic See, and delegated thereafter to the Inquisition, is as ancient as the Christian Religion, and as necessary for its preservation as is medicine in sickness and the defense of the Kingdoms and the justice in the republics of our King."

Long before the sun rose over Madrid on June 30, 1680, "a day so desired and expected by the people" the heretics, 120 of them, were moved slowly to their doom. Each was flanked by two Ministers of the Holy Inquisition, each carried a green candle weighing two pounds and bearing the insignia of the Holy Office as such: "Day of the procession of the White and Green Cross."

The gaily decorated amphitheater and the seats draped in velvet is occupied by the King and Queen and the elite of the Court and the high clergy attired in their richest gowns. Diamonds and rubies are seen in great profusion, even the crosses of the high Ministers of the Church are heavy with emeralds and rubies. Soldiers of the Faith, Religious of various Brotherhoods; soldiers, 150 of them on horseback wearing splendid uniforms, the accoutrements of their

horses studded with diamonds and precious stones and jewels of all kinds, marching to the Auto-de-Fe. Notaries and Commissaries are arriving by mules and the great crowd of the Faithful shouting, "Long live the Faith of Christ!"

In contrast to this sinful display of vanity and arrogance was the appearance of the 120 heretics dressed in yellow sackcloth, a two piece creation of the Inquisition, a sort of nightgown cut in two at the knees . . . and depending on the penalty it was either plain or bore a large X across the chest, sometimes only half the X. If the accused was granted the great favor of the merciful Holy Office, to be first strangled before being burned, his costume demanded also the wearing of a dunce-cap or "coronet," showing flames reaching upward.

The long incarceration in dark dungeons, and repeated tortures, the humiliation and cruelty had left their marks on these once proud men and women, now reduced to mere automatons. This was a Procession of zombies.

The Holy Tribunal was at last reached and the order was given for silence. All movement had stopped and the great celebration was opened with the reading of the King's Oath to the Holy Inquisition by a member of the Holy Office.

The Oath of the King Before The Inquisitor General

"Your Majesty swears and promises by his Faith and Royal word that, as a true Catholic King, put there by the hand of God, he will defend with all his might the Catholic Faith which the Holy Apostolic Mother Church of Rome professes and believes, and defend the preservation and the growth of her, and will persecute and will order to persecute the Heretics and Apostates opposing her, and that I will order to give favors and will myself give favors and assistance necessary to the Holy Office of the Inquisition and her Ministers, in order that the heretics, disturbers of our Christian Religion be apprehended and punished according to the laws and sacred Canons without any omissions on your part, your Majesty, without exceptions of any kind, any persons, of whatever

quality they be?"

His Majesty the King responded: "I so swear and promise on my faith and Royal word!"

And his excellency, the Inquisitor General said: "Having done so Majesty, we hope that your great religion and Christianity will inspire our Lord in his holy service to you, Majesty, and your Royal house and will grant you as much good health and long life as Christianity will need it."

At this, the Celebrant recited the introit of the Mass and having at his side a Chaplain with a missal and a cross, recited the Oath of the People in a loud voice in this manner:

The Oath of the People

"We the Corrector and Mayors and Constables, Noblemen, Councilmen and good neighbors and inhabitants of this very noble villa of Madrid, Court of his Majesty, Archdiocese of Toledo, and any other cities, villas and places of these Kings of Castile, as true and loyal Christians obedient to the Holy Mother Church, swear and promise by the four Gospels put before us, that we will give and will make give, and will guard, and will make guard, the Holy Faith of Jesus Christ, and which the Holy Roman Church holds, preaches, orders, that this Holy Faith we will defend with all our strength in such manner that the heretics and those who believed them, defended them, and received and sheltered them, be apprehended and punished; and likewise the accused and suspected of the said crime of heresy and apostasy, we will persecute, apprehend, and make apprehend as much as our strength will permit, and that we will accuse them and denounce them to the Church, and the Inquisitors, where we will tell where they or some of them be found; we will not give, nor give them any employment, nor benefits to the said suspects of the said crime of heresy and discredited persons, and that we will not receive them nor will we have them in our family nor in our employ, nor will we accept advice from them, not knowingly. And if by chance or ignorance it should be done, then we will repel them and will overtake the heretic, every one of us; and that in all other cases

which pertain to the Holy Office of the Inquisition and its Ministers, we will be obedient to the Lord of God and to the Holy Mother Church of Rome, and the Holy Office of the Inquisition, therefore with our help and our persons, so help us God, and these Gospels, and the Cross which is before us. And, if we do this, our Lord God, whose cause this is, helps our bodies in this world and our souls in the next, otherwise we would be considered exceedingly bad Christians who knowingly perjure his Holy Name in vain."

And all said: "Amen."

The great audience was next treated to a sermon by the "Most Reverend Father, Lord Tomas Navarro, of the Order of the Predicitors, Censor of the Supreme Council of the Inquisition, and Preacher to his Majesty.

The sermon finished, the Inquisitor General motioned for the reading of the sentences which lasted for hours.

"Doctor Rafael de Paz, Doctor by profession, age 40, practicing his Jewish Religion, formally reconciled with confiscation of goods, which he did not have, condemned to sack-cloth and perpetual prison."

"Marcos de Segura, Castilian, native of Villa de Ubri, age 75, reconciled with the Inquisition of Llerena as heretic, in that capacity he denied Purgatory, and relapsing into error, and others, died in the secret cells of the said Inquisition, appeared in statue, and bones with the insignia of the condemned, and his bones delivered into the hands of the secular with confiscation of goods."

Many there were, who for practicing Judaism, for superstition, hypocrisy and being married twice or three times, received very severe, but common sentences: "200-300 lashes through the public streets, banishment for years from their native homes, labor in the King's galleys for five to ten years without pay."

The Execution

The formal sentencing being ended, there remained only the tragic event of the execution at the stake.

In the book of procedure in the Inquisition, Folio 31, is recorded the formula on how to proceed with the heretics: "We must deliver and do

deliver the person of Fulano—to justice, and the Secular Tribunal, and in particular to a Fulano, Corrector of this city, and his adjutant in the said employ, whom we entreat, and to whom we commit, most affectionately, as best we may that he be a kind and merciful man to him."

The place of the execution was a platform 70 feet square, and seven ft. wide, with such capacity and disposition that the stakes could be placed at proper distances, and at the same time, if it were convenient, it would be possible to execute justice in all of them, without hindrance, leaving adequate space so that the Ministers and Religious could assist without confusion.

Soldiers of the Faith, custodians of the Green Cross were circling the scaffold; some of them were on the stairway to keep out all except those absolutely needed; but the multitude had grown so large that it was impossible to maintain order, and therefore, only whatever was convenient, what was possible was done.

Of great edification for all the people was the zeal and fervor of all the Religious of all orders who assisted the heretics from the night they intimated the sentences to them, until their burning at the stake.

Execution According To Canon Law

The death sentences were carried out by first giving the garrote to the converted, and then applying the fire to the obstinate who were burned alive with no small show of impatience, scorn and exasperation. And throwing all the cadavers into the fire, the executioners fomented it with wood until everything was reduced to ashes, which was about nine o'clock in the morning.

When the execution of the death penalty had been carried out, the Soldiers of the Faith who assisted in the burning, removed the White Cross, and in Procession carried it to the parish of San Miguel, following the priest wearing a surplice and red pluvial cape into the main entrance assisted by all the clergy waiting to receive the Cross, singing the hymn: *Vexilla Regis Prodeunt.*

Church bells ringing all the while, it was placed at the main altar and

singing the prayer of the Cross, they left for the cemetery where holding the black mantle of the dead—bells tolling—there was singing of the Responsory for the executed and the converted.

The next day the Fraternity of the most Holy Sacrament of the said church was carried in Procession with battle-axes and lit candles to the sacristy of the same, where the Cross was left standing forever next to the other white cross which was also given to the church by the lords of the Holy Inquisition, in the Auto-de-Fe, which was celebrated at this Court, July the 4th, 1632.

The following day those who were to be publicly lashed were taken out

of the secret cells to be condemned to public disgrace.

There was also a great discussion that day and a proclamation made.

The Proclamation

This is the justice which the Holy Office of the Inquisition orders to be given these men and women:

1. For the first offense, public disonor.
2. For the second offense, 200 lashes.
3. The third, for conjuring in grave cases, 200 lashes.
4. The fourth—200 lashes for twice married.
5. The fifth offense, 200 lashes for liar, tale bearer, trickster, five years in the galleys.

6. Sixth, for saying mass and confessing without being ordained, 200 lashes and five years in the galleys.

7. Liar and superstitious, 200 lashes.

This same day the Religious of the Colegio of Santo Tomas, carried the GREEN CROSS in Procession in front of the third section of the Soldiers of the Faith and carried it to the Convent of the Religious of Santo Domingo Real, where they deposited it at the main altar of their magnificent church.

The following day, Wednesday, the 4th of July (1680), the last of the condemned heretics were taken from the secret cells by the Holy Court Tribunal, to serve their sentences in the King's galleys.

Who wrote this letter?

Dear Sir:

The longer I live, the more I see of the vanity and the sinfulness of our unchristian disputes; they eat up the very vitals of religion. I grieve to think how often I have lost my time and my temper in that way, in presuming to regulate the vineyards of others, when I have neglected my own; when the beam in my own eye has so contracted my sight that I could discern nothing but the mote in my neighbor's. I am now desirous to choose a better part. Could I speak the publican's words with a proper feeling, I wish not for the tongue of men or angels to fight about notions or sentiments. I allow that every branch of Gospel truth is precious, that errors are abounding, and that it is our duty to bear an honest testimony to what the Lord has enabled us to find comfort in and to instruct with meekness such as are willing to be instructed; but I cannot see it my duty, nay, I believe it would be my sin, to attempt to beat my notions into other people's heads. Too often I have attempted it in time past; but now I judge that both my zeal and my weapons were carnal. When our dear Lord questioned Peter, after his fall and recovery, He said not, Art thou wise, learned, and eloquent? Nay, He said not, Art thou clear, and sound, and orthodox? But this only, "Lovest thou me?" An answer to this was sufficient then; why not now? Any other answer, we may believe, would have been insufficient then. If Peter had made the most pompous confession of his faith and sentiments, still the first question would have recurred, "Lovest thou me?"

This is a Scripture precedent. Happy the

preacher, whoever he be, my heart and my prayers are with him, who can honestly and steadily appropriate Peter's answer! Such a man, I say, I am ready to hear, though he should be as much mistaken in some points as Peter afterwards appears to have been in others. But the misfortune both in churches and private Christians is that we are too prone rather to compare ourselves with others than to judge by the Scriptures. While each can see that they give not in to the errors and mistakes of the opposite party, both are quick to conclude that they are right. Thus it happens that an attachment to a supposed gospel order will recommend a man sooner and farther to some churches than an eminency of gospel practice.

I hope you will beware of such a spirit whenever you publicly assume the independent character; this, like the worm at the root, has nipped the grace and hindered the usefulness of many a valuable man; and those who change sides and opinions are the most liable to it. For the pride of our heart insensibly prompts us to cast about, far and near, for arguments to justify our own behavior and makes us too ready to hold the opinions we have taken up to the very extreme that those among whom we are newly come may not suspect our sincerity. In a word, let us endeavor to keep close to God, to be much in prayer, to watch carefully over our hearts, and leave the busy warm spirits to make the best of their work. The secret of the Lord is with them that fear Him and that wait on Him continually; to these He will show His covenant, not doctrinally, but experimentally.

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Another NUN'S STORY

as told to
the Rev. Stuart P. Garver

The words of our state superintendent of schools mocked the utter desolation I felt in my soul, as I stood at a busy intersection outside the Staten Island ferry thirty long years ago. "You are a brave little woman, God will help you," he had said just two weeks after I began teaching my class of Hungarian Catholic children. But standing there on the street corner my troubled spirit was crying out in anguish: "Lord, here I am, alone. You must do something for me *NOW!* I will not go back to that convent though the whole world falls upon me."

It was more like the cry of a frightened child than the confident prayer of a brave little woman. But God, who looks upon the heart and encourages us to become as little children in our trust, understood me perfectly that night and graciously started me on the path to indescribable joy and peace.

Thirty-seven years earlier I was born the first daughter but fifth child of devout Hungarian Roman Catholics living in Budapest. Mother and father had prayed earnestly that God would give them a little baby girl, but they were hardly prepared to receive so sickly a child. For the first seven years of my life I could neither walk nor use my hands. I suffered from a severe case of rickets for which there were no miracle drugs nor successful medical treatment. By the time I was five, mother had brought her seventh child into the world; six boys and her helpless little girl upon whom she showered so much affection. The burdens of such a large family proved to be too much for her frail body, and she died five days after my youngest brother was born.

My father, who spoke twelve languages fluently, was a court interpreter and frequently took us with him as he traveled from country to country in order to help settle difficult legal disputes. After mother's death these trips were almost impossible. Where could he ever hope to find a second wife willing to care for a husband and seven children? The boys ranged from fifteen years to five days old, and I was just five, a helpless little child in a wheel chair. Fortunately, our grandmother could come to live with us, and along with father's house servants, managed somehow to take care of our family.

Of these early days I can remember with what restless ambition I sat helplessly in my wheel chair watching my six brothers jumping over fences, climbing trees, or running wildly about the house. I could only be pushed about the house in my wheel chair or be left sitting by the window to watch their boyish antics. Yet somewhere from deep within my soul there sprang a growing determination: "Someday I will do everything the boys are doing!" Father must have felt the same way; he spared neither love nor money in his efforts to have me well. I am profoundly grateful for the fact that God did not permit me to remain in that wheel chair for the rest of my life.

We did not know in those days that we were already living on the brink of World War I. All seven children were sent off to parochial schools and were reared according to the strictest rules of the Roman Catholic faith. I prepared to teach, but not in Catholic schools. Neither the life of the convent nor the role of the nuns appealed to me then.

Perhaps my father's public life in the courts of Europe influenced my decision to devote five years of my life to the Hungarian public school system.

After father died, however, I turned to the church for comfort and just prior to the outbreak of the great war prepared myself to enter the convent. The shortage of teachers was so acute in the Hungarian Catholic schools that I was immediately assigned to a position in one of the local schools. Little did I realize what that assignment held in store for me.



My Passport Picture

Once the armies plunged across our beloved country, the wounded and dying simply poured into Budapest in waves of suffering humanity. Our school buildings were evacuated to be used as hospitals; the children were herded into beer halls where one teacher sometimes cared for as many as 180 to 200 students. There were no WACS or WAVES in those days, only the International Red Cross to care for these men. My four oldest brothers were in the army and I determined to fight with them as a volunteer Red Cross worker.

We taught the children during the day and at night cared for the soldiers. Every household was asked to supply a bed, bed linens, dinner

plates, silverware and sufficient food for at least one man. Each city block took its turn in preparing the meals for the entire hospital for a single day. It was my duty not only to organize and supervise these neighborhood groups, but to wash the bed linens, tend to the wounded, and oversee the general operations of the Red Cross in these improvised hospitals. The determination I felt as a child to leave my wheel chair for the more exciting activities of the boys was now directed to the earnest attempt to bring them whatever hope and peace the Church had to offer suffering humanity. It was here that I gained the respect of my church and country for the loving zeal I manifested for the Roman Catholic Church.

But these war-time experiences made me painfully aware of a pitiful lack of any vital spiritual power in my life. I could not explain this sense of emptiness nor find words to describe how it overwhelmed my spirit as I moved among the sick and dying. I tried to overcome these troublesome feelings by throwing myself into exhausting Red Cross service and by increasing my religious devotions. I did not realize then that this was but the prelude to the inner struggles which would reach their climax ten years later in far-off United States of America. Nor could I possibly know that my deliverance from long years of spiritual conflict would come as a result of the faithful ministry of a Protestant pastor.

I came to America shortly after the end of the first World War as a missionary teacher. I did not know a single word of the English language, yet on the second day after my arrival our Mother Superior assigned me the task of teaching English grammar to the children of Hungarian immigrants. It was in this class of English grammar that the state superintendent of schools assured me I was "a brave little woman. God will help you."

Five days a week I tried to acquire an English vocabulary, master the intricacies of grammar, and see to it that the children didn't advance in the subject faster than their teacher! At the end of the school session we returned to the convent where I had to cook the meals, wash the

dishes, scrub floors, wash and launder the clothes of other nuns and priests. Many nights I ironed my nun's habit while studying the next day's lesson from a text book propped precariously on a table in front of me.

"I will walk" was such a simple sentence; but I had to go over it letter by letter. "I." That is a capital letter, I'd remind myself. "I w-i-l-l . . ." I must remember how to spell that one correctly if I don't want to disgrace myself before the whole class. "I will w-a-l-k." There, I guess I can remember that until tomorrow's class! But by the time I finished my ironing and had gone over all the lesson material it was 4:00 o'clock in the morning. That meant there was just one hour and a half left for sleep before the endless grind of another day of school and house-keeping began all over again.

Saturday brought me no respite either. Each week the Mother Superior sent me to tenement houses on the lower east side of New York City to beg a few pennies "for our poor orphans." Twice I was arrested for begging without a city license. No one had ever told me it was necessary to carry such a permit or offered to secure one for me. I remember knocking at the door of the poor people living in the city slum areas, only to be greeted by a shabbily-dressed woman whose four or five children would be clinging to her skirts. "Please, just a few pennies for our poor orphans?" I would plead. And those mothers, glancing down at their own dear children standing there in awe of the Catholic sister in her long black robes, would give me the penny or two they had in their pockets. Some of them doubtlessly lived in the fear their own children might one day be orphaned; a penny or two each week might induce the Sisters to care for their children some day.

The horrible truth about our Saturday begging was that we never saw a single orphaned child at the convent or any place else. Each week's collection was turned over to the Mother Superior, but never did we have an opportunity to bring a child home with us or ever learn where the orphans were being kept.

Five days a week we taught the

school children they were to live clean, honest lives; that it is a grave sin to tell lies or be hypocritical in our religious profession. Yet each Saturday we were ordered to beg money from wretchedly poor people under the false pretense of caring for poor orphaned children. My whole soul was in rebellion against such evils. The old feeling of inadequacy and emptiness I had known as a Red Cross worker in Hungary was now coupled with a sense of disillusionment and disgust.

This sense of revulsion and utter disillusionment so possessed me in 1926 that I voiced the desire to renounce my vows and leave the work of the church. But my Mother Superior and the Bishop, thinking I was entertaining such ideas because of my arduous efforts in both the classroom and the convent, suggested I take a six-month leave of absence and visit my homeland for a complete rest. This I did, hoping perhaps the change would afford me just the quietness I needed to resolve the intense spiritual struggle raging within my breast. Little did I know that I was then starting across a bridge which ten years later would be burned behind me forever. The rest of my story is told from the other side of a great gulf which lies between my new-found joy in Christ and my former life as a nun.

I returned at the end of my six-month vacation to resume my teaching duties in the parochial schools. My life in the convent did not change materially except that my spiritual unrest became almost unbearable. Within the community of nuns there were jealousies, bitter feuds, and nasty intrigues. I tried to overlook much of this but could not reconcile such wicked rivalries with the pious professions we were expected to make in public. I was sick at heart with such hollow mockery. At night I lay upon my bed sobbing, "Oh Lord, let me die, let me die! Do something for me. I can't stand this emptiness much longer." It was simply awful!

Finally, one Saturday afternoon upon returning from my begging in New York City, I announced to our Mother Superior that I was leaving the convent immediately. She, of course, did not at once believe I was

serious in my intentions, but when she saw I was firm in my determination, she tried to dissuade me. "You cannot leave tonight" she argued. "You have no place to go—no friends, no money, nothing!" My answer, surprisingly enough, was the echo of the word spoken by the state superintendent of schools: "God will take care of me."

Quietly I turned to leave the house pausing only long enough to remove my hood and wrap a black silk bandanna about my head. I had gone all the way from Staten Island to New York City before the full significance of my action forced itself upon my conscience. I leaned against the light pole and prayed, "Lord, here I am, alone. You must do something for me now. I will not go back to that convent if the whole world falls upon me!"

Frantically I tried to lay some kind of plan to get me through that first night. With a desperation born of fear, I determined to wander from one railroad station to another, sleeping on the wooden benches in the waiting rooms until ordered to move on by the police. But before my mind could fully formulate such strategies, I felt a hand being gently laid upon my shoulder. "Little lady," said an elderly Jewish woman, "are you looking for a job?" Startled by her question, I weakly made reply. "Yes, if I can find anything I can do."

I followed her to what was to be my new home. Her husband, and a young married couple with six small children, lived in a large apartment house. I was expected to help in the kitchen and act as nursemaid to the children. They were very earnest orthodox Jewish people, therefore, I was completely segregated from the family as a "dog of the Gentiles." But oh how glad I was that God used these people to provide me food, shelter and clothing. The very next day these friends bought me my first civilian clothes and promised I could live with them as long as I desired.

Suddenly my whole manner of life was different. I was no longer a nun. My habit was entirely out of

place in this strict Jewish environment. But, oddly enough, I must now live under circumstances that could only intensify my religious struggles. As a Gentile I was not permitted to share in their worship of the God of Israel. Religion, which had been such a source of discouragement and disillusionment to my poor soul, once again isolated me from people and left me to struggle alone with the shattering sense of my spiritual emptiness. I found nothing in the convent; nor was I to discover anything in this home to completely satisfy my hungry heart.

Six months later I went to Newark, New Jersey where I received word from Vatican City that the Pope had signed the papers releasing me from my religious vows. Once more I was free to throw myself into the activities of the Church—this time as an ordinary member of the local congregation. I taught school, conducted classes in religion for more than 200 women and girls at St. John's Mission on Walnut Street, and was intensely interested in helping the physically handicapped. But despite all the feverish activity, the unrest of my soul grew even more intense.

Then came a happy experience which brought me a step closer to the end of my spiritual quest. I met the man who is now my beloved husband, a World War I paraplegic who, like myself, was engrossed in the activities of the Roman Catholic Church. Together we struggled with the futility of our religious life. I remember well how insistent he was when we moved into our present home that both of us register in the local Catholic Church. "We cannot live without God," he said, "I want a church." So I did place our names on the register and asked the parish priest to visit us and bless our new home. He promised faithfully to do so at 3:00 o'clock that very afternoon. But he never did come, nor were we ever to hear from him again.

Once more I was confronted with the broken pledges of the servants of the Church. Again my disillusionments over the hollow mockery of priests and nuns returned to torment my soul. Our home was denied the

blessing of the Church. No hand of mercy was extended toward us by the parish priest. We were left alone and would have to look elsewhere for spiritual help.

But the end of my search for the fullness of God's blessing was almost over. One more step would bring us into the knowledge of salvation through faith in the Lord Jesus Christ. As God had used an orthodox Jewish lady to answer my prayer the very first night I left the convent, so now He would use a non-Christian to direct me to the church of His choosing.

Knowing how much my husband and I desired to find a place to worship God, a neighbor lady suggested we visit the Mountain View Gospel Church just a few blocks from our home. With typical graciousness, she arranged for her husband to drive us to the church the following Sunday morning. Never will I forget that Lord's Day morning. Before the pastor, Rev. Milard Bradley, arose to deliver his sermon, I whispered to my husband, "This is the place where God wants us to worship." He agreed, and together we invited the pastor to visit us that very afternoon. How faithful he was to his promise! What joy he brought to us as he opened the sacred Scriptures to reveal God's answer to the cry of our hungry hearts. He not only blessed our new home but brought us both into a saving knowledge of the Lord Jesus Christ.

Our struggles were over! The emptiness of my heart disappeared and I was filled with "joy unspeakable and full of glory." The Bible is now a joy and delight to us both—the one source of certain peace and power for our daily living. With profound gratitude to Almighty God our Father, Mr. Brown and I gladly bear witness to the reality of what the Apostle John wrote in the tenth chapter of his Gospel: "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (10:7-10)



Free Textbooks in Parochial Schools

Circuit Judge Ralph M. Holman upheld the constitutionality of Oregon's free textbook law as it applies to parochial schools. But at the same time he emphatically recorded his dissent from the decision, which he said he was "required to make as a result of the majority opinion of the U. S. Supreme Court."

The citizens' law suit, brought against the Oregon city school district for its action in supplying free textbooks to the St. John the Apostle Roman Catholic school, has been widely heralded as a constitutional test of the State textbook law. The plaintiffs alleged that the statute violated constitutional guarantees for church-state separation.

Judge Holman based his decision on a Supreme Court ruling that held constitutional a New Jersey statute providing public payment for bus transportation for parochial schools.

The high court held that the New Jersey statute was an aid to education and public safety and therefore properly within the power of the State to legislate for the public welfare.

In Judge Holman's opinion a "stronger case" could be made for the paying of transportation than for the furnishing of books, but in "principle" he could not distinguish the New Jersey case from the one before him.

"If those rulings are correct," he wrote, "there is nothing in principle or at law which prohibits the legislature from authorizing the expenditure of public money to furnish teachers to the children at parochial schools as long as they teach only secular subjects, teaching supplies used exclusively for secular subjects, scientific laboratory equipment, gymnasium and classrooms, athletic equipment as long as they are not used for religious purposes and as long as title remains in the public."

"There is only one question," he said. "Does the furnishing of free textbooks to the students at St. John's help to foster the teaching of religion in any degree whatsoever? If it does, it is contrary to the First Amendment.

"The answer is obvious. Anything that assists a religious sect to conduct a separate school where all

instruction is permeated with religious overtones is an aid to religion. The proof in this case is conclusive that the sole purpose in maintaining the private school is to promote religion."

(*Liberty*, May-June, 1960)

American National Appointed to Foreign Post by the Vatican

Monsignor Joseph F. McGeough, a New Yorker, has been named titular archbishop and transferred from his post as papal envoy to Ethiopia to be Apostolic Delegate to South Africa.

(Note: A titular archbishop or bishop cannot exercise any act of jurisdiction in the diocese of their title, neither do they take possession of that diocese. Titular diocese are those diocese where the Church once flourished but which later were occupied entirely by pagans or Moslems and which no longer have a residential bishop.)

As the Pope's representative in South Africa, the fifty-seven-year-old prelate will succeed another American, Archbishop Celestine J. Damiano, who was named Bishop of Camden, New Jersey last February after serving as Apostolic Delegate to South Africa since 1952.

(*The Tablet*, September 24, 1960)

R. C. Leakage Through Mixed Marriages

Monsignor Irving A. DeBlanc, director of the National Catholic Family Life Bureau, expressed views on various problems affecting Catholics in this country at the 27th annual Family Life convention held in San Antonio, June 20-23.

From one study alone he showed that 30 per cent of valid marriages in the Catholic Church are mixed marriages, and that 40 per cent of children of these marriages are being lost to the Church, while there is a leakage of 30 per cent among adults.

Monsignor DeBlanc also indicated that Catholic married couples use contraceptive birth control "in about the same measure" as their Protestant and Jewish neighbors.

Calling the results of the survey "alarming, arresting, and provocative," Msgr. DeBlanc remarked that the studies indicated that many Catholics "follow the influence of their neighbors" instead of taking their rules of behavior from the Church.

(*The Register*, August 10, 1960)

Lutherans Examine Ecumenical Scope

An international conference of conservative Lutheran theologians at Thiensville, Wisconsin, heard a charge that exponents of the ecumenical (world church) movement are more concerned with social and political problems than with the doctrinal and organizational differences of the participating denominations.

Rev. George O. Lillegard, a professor of Bethany

College, Mankato, Minn., alleged that, "It is a demonstration of the superficiality and shallowness of modern man in religious matters that so many people want to ignore all differences between the Churches and unite them, at whatever cost, on the muddiest and vaguest creed—or lack of it—that can be concocted.

"The only unity that counts in the Christian Church is the unity of the faith, which it is the first duty of the Church to maintain, defend and propagate."

(RNS)

Convert Makers of America

The board of directors of the Convert Makers of America held its seventeenth annual meeting on September 4 in Pontiac, Michigan. The Rev. Erwin A. Juraschek, of San Antonio, Texas, is national director of the organization. It was founded in 1944 to foster convert making by laymen under the guidance of the clergy.

(*The Register*, September 4, 1960)

Archbishop Blasts Federal Aid Bill

Archbishop William O. Brady of St. Paul, Minnesota, writing in the *Catholic Bulletin*, stated that passage of a bill for federal aid to public schools only "will repeat the discrimination against private schools to which we are accustomed on the state level, though to which we are by no means reconciled."

Such legislation, he said, would be "one more confirmation that we Catholics are second-class citizens."

Pointing out that he has been criticized for speaking bluntly, he said that "we have even been warned that we ought not press too loudly for our rights, that we ought not to demand equal protection under the law and equal treatment."

"Uncle Sam . . .," he further declared, "contradicts his own Constitution" in the proposed aid legislation. "The Constitution says that we are not obliged to use the public schools. The laws, however, "say that if we do not, we shall be penalized for our refusal."

Although the House Rules Committee voted

against allowing House members to meet with Senators to work out a compromise bill, the Archbishop assumed that a federal bill will be adopted.

"Do not let anyone fool you by saying that this is aid to education," he warned. "It is not. It is more spending money for those who control public education. It will eventually give big government controls that the nation never meant for Washington."

"The law to be passed is unjust. It is discriminatory. It taxes everyone for every child, and then, after Washington has had its handling fees, it distributes what may be left over—but only for the benefit of those enrolled in public education."

(NCCW Wire)

New Intolerant Order in Colombia

On Sunday July 3, Sr. Francisco Madera, Protestant pastor in the town of Colorado, Municipality of Palomino, Dept. of Bolivar, was prohibited by police from conducting religious services in private houses. As related in *CEDEC*, the Protestant chapel was closed and padlocked by police, acting on orders of the Mayor, Sr. Nicolas Ulloqua.

Father Matias Cuesta, who forced the Mayor to close the chapel and school last month, dictated the order prohibiting cottage services. It is signed by the Inspector of Police and the Municipal clerk, and reads as follows:

"Protestants are directed to comply with Order No. 315 of the Mayor, by which Protestant services are prohibited wherever they may be held, until such time as the Mayor permits them again. The same Order requires closure of the Protestant school.

"Those are orders by the Mayor of Palomino, acting in conformity with Circular No. 310, issued by the Central Government in December, 1959 (sic). Protestants are expected to comply. N.B.: The Mayor's order is in force, and it is dated June 7, 1960.

"Colorado, July 3, 1960

(signed) Luis Felipe Florez, Inspector.

(signed) Hercules Porreta A., Secretary."

(CEDEC)

THE SAME RESOURCES

"As we read the New Testament we may sometimes be conscious of a vast and timeless energy confined within the thought-forms and restricted knowledge of the first century A.D. Today the experience, knowledge and responsibility of every thinking man is very much greater than that of most of the men of New Testament days. But what changed and inspired those men, who gave them daring, hope, patience and self-giving love is quite timeless. There is no real reason to suppose that we cannot tap the resources of God just as effectively as they did—no real reason except our modern insulations! If we could but see it, God is inevitably contemporary."

J. B. Phillips



My Heart to Heart Talk and Final Message to All Roman Catholics

by Rev. Stefano L. Testa

My dear Catholic friends:

I ask you this simple question—Do you want to go to heaven when you die? Of course you do. Then read this message and you will not only learn the sure way to heaven, but the heavenly Guide Himself will take you by the hand and guide you to the celestial home.

There is a difference between the two religions, the Catholic and the Protestant, as to their doctrine and belief about salvation and heaven. Which of them teaches the right way to heaven according to the Holy Scriptures? This is what I will explain to you. Learn by the comparison.

Both Catholics and Protestants want to go to heaven.

Both religions have the same first two articles in their catechism:

Question: Who created you? *Answer:* God.

Question: Why did He create you? *Answer:* To love and serve Him in this life and enjoy Him forever in heaven.

Both religions claim to lead the people in the right way to heaven—in fact the Catholic Church claims to have the only right way, that “outside of the Church there is no salvation.” Catholics believe that the Pope has the keys of the kingdom of heaven, and the first speech Pope John XXIII made after his coronation to the peoples of the whole world was that, “if they want to be saved they must belong to the Church of which he is the universal Father, and he invited the Greek Orthodox Church and the Protestant dissenters, (sepa-

rated brethren) to come back to the fold of Rome. The same promise is given to the would be converts to Catholicism: *i.e.*, that the Church gives them the true religion, it starts them on the way of salvation and heaven and keeps them on the way by means of its sacraments.

The Doctrine of Evangelical Protestants

I want to give you a message of good news. Such a place as *purgatory of fire does not exist.* It is not mentioned anywhere in the Bible. It was invented in the Dark Ages by clever men for “filthy lucre.” Only two places are mentioned in the Bible: heaven for the saved, and hell for the lost. The only purgatory for the soul is “the blood of Jesus Christ, God’s Son, which cleanseth us from all sin,” (I John 1:7) and this purging of the soul takes place in this life. At the moment a person accepts the Lord Jesus Christ as his personal Savior, he is “born again” and becomes a child of God, his name is written in heaven, he lives the Christian life in obedience to the precepts of Christ in the New Testament, and is assured of going straight to heaven when he dies to be “with Jesus” forever.

Because of the false doctrine of purgatory, Catholics, especially the converts, have been “short changed” and deceived by their church. They were promised heaven when they joined the Church and are given purgatory of fire; instead of the Word of God in the Bible, they are given the traditions of men; they were promised salvation by the mer-

its of Christ, Who died on the cross for our sins, and are told that they have to earn their own salvation by works of righteousness, etc.

I do not accuse the Priesthood of intentionally deceiving their people and “short-changing” them by this false doctrine of purgatory, for they themselves are victims of this deception.

The Pope's Agonizing Death

The last Pope, Pius XII, at his death was not peaceful nor happy, for he was not sure of going straight to heaven. He was worried and terrified over his sins and frantically asked God to have mercy on his poor soul, implored all Catholics to pray for him, and recommended all the clergy to pray for him, as he had left by testament all his personal property to the Apostolic See. What a tragedy that was.

The Pope Made the Great Discovery

He discovered that:

1. He was a sinner before God, like any other man, and was humble and sincere enough to acknowledge it,—whereas, all his life he had posed as “holy Father,” as “God on earth” and “Vice Gerent of Christ,” etc.
2. The absolution he had received from the Cardinal confessor, and the “last rites of the Church” administered to him by Cardinal McIntyre had not removed the sins from his soul, and he felt himself unforgiven.
3. That the treasury of indul-

gences he had accumulated for himself and granted to others were absolutely worthless, and the credits for his works of righteousness he had performed were as "filthy rags" before God (Isa. 64:6).

4. That Mary had not heard his prayers to her and she was not praying for him at "the hour of his death" as he had prayed to her to do in the thousands of "Hail Marys" he had recited.

5. Not even the saints he had canonized and placed in heaven as advocates and intercessors, were interceding for him—because Jesus is the only Advocate and Mediator between God and men (I Tim. 2:5; I John 2:1).

6. Finally, the Pope discovered that St. Paul and Martin Luther were right in believing that salvation is by faith, for "we are saved by grace through faith, and this is not of ourselves, it is the gift of God, not of works, lest any man should glory" (Ephesians 2:8, 9).

So, fortunately for him, he pleaded guilty and threw himself on the mercy of God by saying the "sinner's prayer" "*Miserere mei Deus . . .*" etc. Like any other sinner, he accepted salvation as the gift of God's grace through the merits of Jesus Christ our Savior. But why did he wait till the last moment of his life to ask God to have mercy on him and save him for Christ's sake? All his life as priest and Pope he had the New Testament, which says that Jesus is the only Savior, the only way to heaven, "I am the way and the truth and the life"—He says, "no man comes to the Father except by me," and St. Peter says, "We have been redeemed, not with silver or gold . . . but by the precious blood of Christ, as a lamb without blemish and without spot" (I Peter 1:18), and "There is salvation in no other, for there is no other name under heaven given among men whereby we must be saved" (Acts 4:12).

My Advice to All Roman Catholics and to Unsaved Protestants as Well

Do not wait till the last moment, just before death, to pray to God for salvation. The Bible urges us to repent *now, today*. "Repent ye, and

believe the Gospel," says Jesus in Mark 1:15. "Come unto me, all ye that are weary and heavy laden, I will give you rest" (Matt. 11:28). "Today, if you hear his voice, do not harden your heart." "Behold, now is the accepted time; behold, now is the day of salvation" (Hebrew 3:15; II Cor. 6:2). "As many as received him he gave them power of becoming sons of God; to those who believe in his name" (John 1:12).

So, my dear friend, open your heart and receive the Lord Jesus Christ as your personal Savior, by an act of faith, *now*, confess your sins to Him and He will have mercy on you and forgive you saying: "Son, be of good cheer; thy sins are forgiven thee" (Matt. 9:12). He will make you a child of God and guide you through life on the way to heaven.

The Funeral of a Protestant and a Catholic Funeral

What a difference between the two! I attended the two funerals on the same day last year. The Protestant funeral was a memorial to George Bennard, the author of the "Old Rugged Cross" at the Church of the Open Door, Los Angeles. It was a joyous occasion. Five prominent ministers took part in the service. Dr. Louis Talbot made the principal eulogy. He said: "We are gathered here not to mourn a loss, but to celebrate a victory. Death to George Bennard was his promotion to glory-land and his coronation. He has gone to heaven to be with Jesus . . . he has preceded us to the Father's house." The Holy Scriptures were read, and these words of Jesus comforted our hearts: "Let not your heart be troubled, you believe in God believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am ye may be also." We heard words of St. Paul, such as these: "For me to to live is Christ, and to die is gain." . . . "I have a desire to depart and be with Christ which is far better;" ". . . absent from the body, present with the Lord" and other Scriptures. Hymns are sung in our funerals; such as, "Safe in the Arms of Jesus," "O Think of the Home Over There,"

"When We All Get to Heaven," "And I Shall See Him Face to Face, and Tell the Story 'Saved by Grace,'" "Beyond the Sunset," "Face to Face with Christ My Savior," "When the Roll Is Called Up Yonder, I'll Be There" and other such hymns, all about heaven our home. Then words were spoken to give comfort and consolation to the bereaved family and inspiration and warning to the congregation present, exhorting them to accept Christ as Savior and to walk in His way, because He is the way that leads to heaven.

I Attended A Catholic Funeral

What did I see? It was a high requiem mass, with three priests officiating, all in black robes, chanting a dirge of penitential psalms in Latin. Their lugubrious tones served to heighten the wailing and crying of the bereaved family, especially since they came from a Latin country. The friends of the family read the prayer on the card given to them at the door by the undertaker, "praying to Jesus to have mercy on the soul of the deceased and release it soon from the "devouring flames" (of purgatory) where it is supposed to be imprisoned. At one point during the mass the priest sprinkled the casket with holy water and pronounced the "absolution of the dead," and then he fumigated it with sweet smelling burning incense as he walked around the casket or catafalque, mumbling Latin prayers.

No hymns about heaven were sung. It is a fact that *Catholic prayer books have no songs about heaven*. No sermon or words of consolation were spoken by the priests to the bereaved family, for the whole service is intended to appease God . . . to have mercy on the soul of the deceased and to deliver him soon from the flames of purgatory. Words spoken in English, Italian, or Spanish are to induce the friends of the bereaved family to pay for more requiem masses to be said in the future at \$5.00 per, for the refreshment and repose of that soul in purgatory.

What Kind of Religion Is This?

A religion which robs God's children of their heavenly inheritance, that gives no assurance of salvation

to its members while they live on earth, throws the souls of its best members in a supposed fiery prison called purgatory, holds the key to pray them out of purgatory on payment of sums of money for prayers and masses, and gives no hope or consolation to the bereaved. That religion, I say, is not the religion which Christ taught to His disciples.

I advise the priests and bishops of the Roman Church to listen and take heed to the warnings of Christ in the Gospel of St. Matthew 23:13, 14. "Woe unto you, scribes and pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering in to go in. Woe unto you, scribes and pharisees, hypocrites, for ye devour widows' houses, and for pretense make long prayer: therefore ye shall receive the greater damnation." Therefore, I beg of you to open wide the door of the kingdom of heaven with the key you have in hand—the Gospel of Christ, and enter in yourself first and invite all your people to enter in.

And I advise you men and women in the Roman Catholic Church to claim your right to the inheritance of the kingdom which the priests have withheld, and force them to preach the true Gospel of Christ to you, which opens the door of the kingdom of heaven for you to enter in. But if they refuse, then go directly to Christ yourself, for He is ready to welcome you with open arms: He says to you, "Come unto me . . . I will give you rest. Receive the kingdom of heaven as a little child;" "I am the door, by me if any man enter in he shall be saved" (Matt. 11:28, John 10:9). Thus by receiving Christ the King of heaven into your heart you become a child of God by the new birth, you become "fellow citizens with the saints and members of the family of God." You will live on earth the Christian life of blessing and usefulness to your family and to your community; a life full of faith, hope and love to God and your neighbor in obedience to the commandments of Christ; a life full of joy and happiness, because your name is written in heaven. You are insured for eternal life, you have a title deed of your home in heaven,

and when God calls you to go "through the valley of the shadow of death," you will fear no evil, for the Good Shepherd is with you, and He will take you to your heavenly home which He has prepared for you. We love to sing this chorus, which is an epitome of the life of a Christian:

I am glad I am a Christian
I trust in the Lord,
I am reading the Bible
I believe in His word;
My past is forgiven
From sin I am free,
A mansion in heaven
Is waiting for me.

My Friends, Listen to This Last Warning:

The Protestant Church cannot save you. But Christ can and is willing to save you. Christ can save you even in the Catholic Church, and when you have accepted the Gospel way of life and you go to your church, you will go as a *convert*.

Catholic, a *saved* Catholic, with the purpose of sharing Christ and witnessing for Him among your unsaved parishioners. The Apostles and the early Christians attended the Jewish Temple and the synagogue for many years after Pentecost; but they went there as "Christians" to share their Christian Gospel with their fellow-Jews.

You go and do likewise, and God will bless you, and I will meet you in heaven for you will be there too. Amen.

"And you shall know the truth, and the truth shall make you free."

Jesus in John 8:32

The Rev. Stefano L. Testa is founder of the Scripture Truth Society and the Messenger of Christ Missionary Society. He is a former Acting Director of Christ's Mission and a personal friend of its founder, Father James O'Connor.

"SEND . . . SOMETHING TO EAT FOR CHRISTMAS!"



Rev. Jacob Peltz

A grateful missionary and relief worker writes: "Your letter and the many packages which followed it, especially the CARE food parcels, gave us no end of joy and encouragement, since we were able to help so many in their terrible hunger and distress."

Another Hebrew Christian missionary writes on behalf of her converts in Jugoslavia: "You may think that the economic situation has improved here, but not for the people who have survived the gas chambers. They are still in dire need, for they are unemployed, and broken in body." Then she makes this pathetic plea: "Please, dear brother, do send food parcels to these Hebrew Christians so they may have something to eat for Christmas!"

We plead with you, dear Christian friend, to help us to send these Hebrew Christians not costly presents, but "something to eat for Christmas." At this blessed Christmas season help us to relieve distress and give joy to Hebrew Christians in Germany, Hungary, Jugoslavia, Israel, and other places where our ministry extends. Please remember especially the little children and the aged Hebrew Christians whom we support in Homes. Remember the words of our Lord: "UNTO THE LEAST . . . MY BRETHREN."

— Further information on request. —

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BOOK REVIEWS

The books reviewed in *CHRISTIAN HERITAGE* are from Protestant and Roman Catholic presses and are presented for the benefit of our readers who desire help in selecting books dealing with the general subject of Protestant and Roman Catholic relations. The publisher of each volume is indicated, but most of them can be ordered through our Christ's Mission book department. Inquiries about books not reviewed in this column should be addressed to: Christian Heritage Book Dept. - 369 Carpenter Ave. - Sea Cliff, N. Y.

Letters to Young Churches, by J. B. Phillips, A Macmillan Paperback, 225 pp., \$1.25.

Reviewed by S. P. G.

No modern English translation of the New Testament has ever achieved the universal acclaim accorded this work by J. B. Phillips. The Macmillan Company has rendered our English reading public a most commendable service by making his *Letters to Young Churches* available in this inexpensive paperback edition.

Reading these translations is a never-to-be-forgotten experience. The vigor and depth of the New Testament Christian community is reborn within the thoughtful reader's heart and mind. Old familiar passages assume entirely new and wonderfully fresh, life-giving power as you sense the boldness and courageous faith of those who wrote the epistles and of the many who first heard them read from their pulpits. Mr. Phillips has not simply made the language of the New Testament epistles more lucid; he has unveiled the Life of the Son of God as it was incarnate in the experiences of first century believers—and the sight of Christ living in "tabernacles of flesh" is glorious.

★ ★ ★

A Glimpse of World Missions, by Dr. Clyde W. Taylor, Moody Press, 128 pages, \$1.50.

Reviewed by S. P. G.

Dr. Taylor, a distinguished member of Christ's Mission Board of Trustees, has gathered together in a brief world survey facts and figures covering contemporary Christian missionary organizations. His aim was to give "a general picture of the progress made in reaching the world for Christ," and also to indicate "the most important areas of need." It is a roving reporter's news release of

conditions on missionary frontiers as he found them in the course of his latest world tour.

Written from an Evangelical viewpoint, one would expect the book to be of invaluable help to pastors, mission societies, youth groups, and Bible colleges which want to stimulate genuine missionary zeal among their people. When Jesus saw the multitudes, He was moved with compassion. This same multitude comes alive again as one reads Dr. Taylor's book. We fervently pray it may also fill many readers with the same compassionate concern for the lost which stirred the heart of our Lord Jesus Christ.

Those interested in comparing Protestant and Roman Catholic missionary figures will find accurate surveys graphically presented. The same is true for comparative accounts of the major non-Christian religions.

★ ★ ★

Workbook on the Book of Acts, by J. Vernon Jacobs, 65 pp., \$.75, The Standard Publishing Co., Cincinnati, Ohio.

Reviewed by Francis J. Kieda

This is a pragmatic workbook for acquiring a comprehensive knowledge of the Book of Acts. Each chapter of the *Acts* begins with several descriptive sentences, presenting a summary of the chapter. The replies to be made on the blank spaces constitute the principal segment of the workbook. Problems are posed for discussion, and projects indicated for class activity. At the rear of the book, true and false statements are appended for every chapter.

Study groups and Sunday Schools will find this workbook a wonderful adjunct in their quest for biblical truth.

★ ★ ★

From Darkness to Light, by Rev. S. K. Dodson, 110 pages, \$2.75, Greenwich Book Publishers, New York.

Reviewed by S. P. G.

A fascinating study of the symbolism of light and darkness as found in God's revelation to mankind. It is deeply devotional and rewardingly fresh in its application. Preachers will find it a helpful aid in their preparation for mid-week devotional studies. The Christian disciples should find much to challenge, comfort, and encourage in the reading of its pages. Rich in its illustrations and profuse in its use of poetry, the average reader will find the book a joy to own.

★ ★ ★

The Shadow of Rome, by John B. Wilder, 128 pages, Paperback, \$1.00. Published by Zondervan Publishing House, Grand Rapids, Michigan.

Reviewed by Francis J. Kieda

This is a second book on Roman Catholicism by the author in which he aims to set forth a survey of Roman intolerance and persecution since the Spanish Inquisition and the implications of Roman Catholic activity in the political, economic and social fields. He includes a rather extensive bibliography relative to his study which careful readers may want to peruse for further insight into the subjects discussed by Mr. Wilder.

In his former book, *The Other Side of Rome*, the author presented Rome's erroneous systems of doctrine and practice together with a review of the role of the papacy throughout history. In this volume, he sets forth with clarity and conviction the effects of such teaching and tactics upon American society. In the former work, he examined the doctrinal statements of Roman Catholic theology; in this volume, the spirit and aims of the American hierarchy. He believes the goals of the Roman Church, as evidenced in the Dark Ages and during the Inquisition, are dormant today but that they are clear portents of a revival of bitter anti-Protestant sentiment within Catholic circles around the globe.

Mr. Wilder writes without rancor or vindictiveness and the reader will find himself drawn into a further examination of the growing problems of Catholic Action in American democracy. It is a timely book and deserves wide circulation.

* * *

God Our Contemporary, by J. B. Phillips, published by Macmillan Co., 137 pp., \$2.50.

Reviewed by S. P. G.

The English historian, Arnold Toynbee, declared we have moved into a post-Christian era and that the Christian Church is rapidly losing its power over the intellectual life of contemporary man. J. B. Phillips, the English curate, while admitting the Church has lost its vital contact with man, insists God is still contemporary whether or not the scientific materialism of the age has blinded many to His presence.

That this loss of contact with men has occurred, Dr. Phillips attributes to a failure in communications between the Church and society. Christian witnessing has been too vague and too incomplete to make any real impact upon the total needs of men.

Nominal Christians are content to live in "a cocoon of forgiveness" and rarely spread their wings to explore the whole range of human experience under the loving guidance of a Savior Who said, "Lo, I am with you always." God is our contemporary, and dedicated Christians must face the challenge of living with Him on a level both dangerous and exciting.

To re-establish the concept of responsible living, the Church must speak with utmost conviction and clarity. People who have only the sketchiest idea of what Christianity really means cannot be blamed for their lack of faith if the Christian witness has lost not merely its vitality but its soul saving content. "No man knows the strength of the enemy until he has fully enlisted on the opposing side. People will never take evil seriously nor ever see much need to tap the resources of God until they join in with the costly redemptive purposes of Love."

In this latest book, Dr. Phillips has again put the whole Christian Church into his debt by sharing with us his fresh insight into the dynamisms of the Gospel for reaching man's true dignity and destiny.

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